

How to Understand and Use the Bible.

J. H. BRYAN.

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How to Understand and Use the Bible

BY J. H. BRYAN

AUTHOR OF

"What, Why and How of Sunday-School Work."

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PREFACE.

TO RIGHTLY understand the Word of God and skillfully use the Sword of the Spirit should be the earnest desire of every disciple of Christ. In an effort to gratify this desire, the author has gathered together that which is here set down in order, and presents it to the public with the hope that others may receive as much pleasure and benefit in reading the book as he has had in its preparation.

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HOW TO UNDERSTAND AND USE THE BIBLE.

CHAPTER I.

Value of Bible Study.

THE Bible *is*, and is a potent factor in the affairs of men. It has the largest circulation and the most influence of any book in the world. Its scope is broader, dealing as it does with man's present, and telling him whence he came and whither he is going. Its principles underlie every relation of life, and its teachings affect time and eternity. It is so woven into the world's history, and our civilization is so permeated with it, that he is but an uneducated man, whatever else he may know, who is not familiar with its pages.

That it ever affects the world for good, and brings happiness and prosperity and peace, is the universal testimony of all the great and good who have observed its power. Queen Victoria declares the Bible to be "the secret of England's greatness," while Andrew Jackson says it is "the rock upon which our republic rests." General Grant exclaims, "Hold fast to the Bible as the sheet-anchor of our liberties; write its precepts on your hearts, and practice them in your lives. To the in-

fluence of this book we are indebted for the progress in true civilization, and to this we must look as our guide in the future."

Thomas Jefferson, looking at the individual, rather than the nation, wrote: "I have always said, and always will say, that the studious perusal of the Sacred Volume will make better citizens, better fathers and better husbands;" while Theodore Parker believes "There is not a boy nor a girl, all Christendom through, but their lot is made better by this great book." Indeed, a volume might readily be filled with not only opinions, but with facts, all going to show that the open Bible has given to the nations which welcome it prosperity in material things, health of body and mind, victory in peace and in war, security to home and nation, and at the same time freed men from debasing customs, broken the chains of darkness and superstition, opened up new fields for thought, given higher aspirations for time and eternity, and presents a character for man's imitation which is at once attractive, elevating and inspiring.

This book has been robbed of its power, at times, by a superstitious reverence which holds that it is too holy for ordinary men and women to read and too high for them to understand. It has been said that the devil delights to hear a man say that he does not read the book of Revelation, because he cannot understand it; for that book is the only one which speaks of the devil being in chains. When we look at God's Book of Nature, and con-

sider that man has but recently learned his A B C's and is still in the primer, after 6000 years, it should surprise no one that in God's Book of Revelation there are depths still unfathomed, heights unscaled, and that the world has not fully grasped the truths revealed in all their length and breadth. God's Word, as God's world, is practically inexhaustible, and the inability of man to comprehend all, is but a proof of God's infinite wisdom. Yet the Bible was written to be read, studied and understood. We are constantly admonished in the Scriptures to read the Word, and blessings are pronounced upon those who hear and heed. God requires men to come and reason with him, and in the revelation of his will he uses the words, the images and the customs of every day life to make that revelation plain. The message, it is true, is from heaven, but it is clothed in the language of men, and was delivered to the world through men. It is not true, as some have supposed, that the Bible is composed of enigmas and dark sayings, but it was given by inspiration that it might be "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." It is only when men harden their hearts that they do not understand.

It is not only a duty and privilege to understand the Bible, but also to use it. It has been given to us as the Sword of the Spirit, and as good soldiers we should be skilled in its use, both in offensive

and defensive warfare. There is no other weapon which will do such effective service. Opinions of men, philosophy, the wisdom of this world have all been tried, and have uniformly failed. It is only when as good soldiers we take the weapon furnished by the Captain of our salvation, and use it with the skill which comes with perfect familiarity and constant practice, that we can do the best work.

Jesus himself set the example in the use of the Scriptures in the very beginning of his public ministry, when he met and put to route the great Enemy with "Thus it is written."

Again the Word is represented as the seed of the kingdom. This seed must be sown if it ever brings forth fruit, and it is given into the hands of the followers of the Master to sow the seed. If they sow carelessly, or sparingly, they will reap sparingly; while a careful, wisely-planned and abundant sowing will bring an abundant reaping. It is not enough to know our Bibles, but we must know how to use them if we hope to achieve the greatest victories for Christ and his cause.

It is an encouraging fact that never in the world's history were so many earnestly endeavoring to understand and anxious to know how to use this Blessed Book. In helping them, clouds of darkness may be dispelled, opportunities for usefulness discovered and the gates of heaven opened.

CHAPTER II.

Outline Bible Studies.

IT often helps to a better understanding of a subject to see the general outline before we study the details. Looking at the subject as a whole, we can see the parts not only as they are in themselves, but also as they are related to each other and to the whole. So with the Bible. In this chapter some general views or outlines will be given, which are designed to help in the further study of the sacred Scriptures.

Names.—In the Bible we find a number of names given to itself, all indicative of its contents and character. Chief among them are: The Scriptures, Holy Scriptures, Oracles of God, Word of God, Word of the Lord, Word of Truth, Word of Faith, Word of Life. The name Bible was given in the fourth century by Chrysostom to the collection of writings recognized by the church at that time as sacred. The name is from the Greek, *Biblia*, and indicates a collection of books. In common parlance we call a collection of books a library, and this library of sixty-six books we call The Bible. Only when we look upon the Bible as a library, made up of different books, written by different authors, addressed to different people, can we understand it. At the same time, we must recognize the fact that through the whole collection there

runs a common purpose and a progressive revelation of the divine will, while the Christ stands as the central figure, to which all before him points forward, and all after him points backward.

Divisions.—*Literary.*—As our Bibles are printed, we at once recognize two general divisions, called the Old and the New Testaments. These each have relation to a covenant made between the Lord and the children of men. Under these two general divisions the various books are arranged in accordance to the subjects treated and their literary character. This is sometimes at variance with the chronological order of the events treated, and of the composition of the books. The first group of books in the Old Testament is called The Law, or the Books of Moses. It covers the period from creation until the death of the great Law-giver, and contains, besides much history, the law given through Moses, under which the Jews lived for 1500 years, and which is the foundation of the common law of nearly all civilized nations to-day. Twelve books of History follow, covering, in part, the fortunes of the Israelites from the conquest of Canaan to the return from the captivity of Babylon. Five books of Poetry are next, which are thrown together without regard to author or chronology. Seventeen books of prophetic writings follow, divided into Major Prophets and Minor Prophets. These contain some history and some poetry, but the most is composed of the words of the prophets, calling the nation to repentance and a better life,

or to foretelling the great events which were to come to pass with the advent of the Messiah.

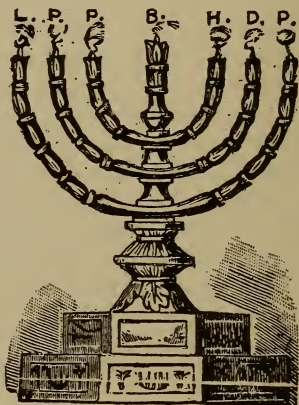
Turning to the New Testament, we find an equally orderly arrangement. The four Lives of Jesus are grouped, and followed by the History of the carrying out of his Great Commission to the apostles as given by Luke. Naturally the Letters of the Apostle Paul follow, and then the letters of others which have been preserved, giving, as they all do, instructions for living a Christian life, with words of warning, encouragement and exhortation. Last in the collection is a book of Prophecy, beginning with letters of comfort and warning to the churches of Asia, then opening the roll of the future and giving a vision of the ages, closing with a description of the New Jerusalem coming down out of heaven as a bride adorned for her husband. The following diagram will present to the eye what we have in words presented to the mind:

OLD TESTAMENT.	NEW TESTAMENT.
The Law 5	Biography 4
History12	History 1
Poetry..... 5	Paul's Letters.....14
Major Prophets..... 5	General Letters..... 7
Minor Prophets.....12	Prophecy 1

The Rabbis divided the Jewish Scriptures into the Law, The Psalms and The Prophets, and this division was recognized by the Master, Luke 34: 44.

Another division of the New Testament is into Biographical, Historical, Doctrinal and Prophetical books; thus making seven parts in the whole book.

The golden candlestick, with its seven lamps, which gave the light to the Holy Place in the tabernacle is a fit symbol of the Bible, which should give to the church, typified by the Holy Place, all its light. These seven divisions correspond to the seven lamps. The lives of Christ properly are the central division, it being that around which all the others group, and which gives them their value, as the central post of the lamp supports and gives worth to all the rest. These divisions are indicated by the accompanying figure.



Divisions.—*Historical*.—In striking contrast with the sacred books of other religions, composed as they are of accounts of dreams and visions and of speculations, theories, fancies and philosophisings, the Bible is made up largely of the accounts of facts. The historian finds here that which will bear the test of the most exacting rules of his science, and he soon makes his outline of events, regardless

of the literary classification of others. Following him, we trace the important events and periods, such as the creation and fall, the ante-diluvian and post-diluvian periods, the lives of Abraham, Isaac, Jacob and Joseph, the deliverance from Egypt, the establishment of a nation and the giving of the Law through Moses, the settlement in Canaan and the rule of the Judges, the establishment of the kingdom with Saul as the first king, its extension by David, the building of the temple by Solomon, the division of the kingdom, the carrying away into captivity, the return from Babylon, and subsequent history in the Old Testament; and in the New, the birth of John the Baptist and Jesus, the ministry of John, the baptism and public ministry of Jesus, his death, burial and resurrection, the establishment of his kingdom in Jerusalem on Pentecost, the spread of the gospel to Judea and Samaria, the acceptance of Gentiles into the church, and its extension to Asia Minor, to Europe and to Rome; the strengthening of the churches by letters, and finally the giving of the revelation to John the Beloved, which showed forth the trials and final triumph of the church and the eternal joy of the saints.

The life of Christ, from the view-point of the historian, has been divided into seven periods, as follows:

1. Thirty Years of Preparation.
2. The Year of Obscurity.
3. The Year of Popularity.

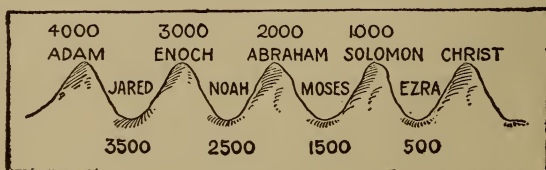
4. The Year of Opposition.
5. The Week of the Passion.
6. The Day of the Crucifixion.
7. The Forty Days After the Resurrection.

The New Testament is divided into the records of

1. The facts of the Gospel (Gospels).
2. The conversions of the Gospel (Acts).
3. The Life of the converts (Letters).
4. The trials and triumphs of the church (Revelation).

Dates.—The four thousand years of Old Testament history may be divided into periods, so that the approximate date of any event may be known to those who are at all acquainted with the history. On mountain-peaks, one thousand years apart, we find the great historical characters, Adam, Enoch, Abraham, Solomon and Christ. In the valleys between, five hundred years from these, Jared, Noah, Moses, Ezra.

A diagram of this is as follows:



The approximate date of the lives of Isaac, Jacob and Joseph may readily be obtained by remembering that they lived after Abraham and before Moses. So between Moses and Solomon come Joshua and the Judges, Samuel and Saul and David.

Dispensations.—When we turn again and look at the Bible from the view-point of religion, we find that in God's dealings with the children of men there have been three separate and distinct dispensations. The first begins with Adam and ends with Moses, including Enoch, Noah, Abraham, Isaac and Jacob, and is called the Patriarchal Dispensation. In this God deals with the individual or the family through its head. The worship is conducted by the father of the tribe, and God's revelations are made to him. The records of this dispensation are found in the book of Genesis. In the second dispensation the family widens to the nation. The tribe of Levi has charge of the worship, and the high priest is of the family of Aaron. Spoken messages and miraculous interventions give way to the more permanent plan of a written law and a nation settled in its own land. The records of this dispensation are from Exodus to Malachi, and the time is from Moses until Christ, 1500 years.

In the third dispensation, the Gospel is designed for the whole world. The forms and ceremonies, which are types of Christ, give way, having been fulfilled in him. Offerings of sacrifices cease, as he has been offered once for all, and God's revelation of himself is now a life, instead of written or spoken words. The records are the whole of the New Testament, and the time from Christ to the judgment.

The Patriarchal Dispensation has been called the starlight age; the Jewish Dispensation, the moon-

light age, and the Christian Dispensation, the sunlight age. *We* are living in the Christian Dispensations, and while the literature of the former dispensations is valuable in showing God's dealings with man, and in throwing light upon the Scriptures of the Christian Dispensation, we must remember the facts we are to believe, the commands we are to obey and the promises we are [to enjoy, are to be found in the New Testament Scriptures. Should a man desire to become a Patriarch or a Jew, let him search the Scriptures of those dispensations, but if a Christian, he will find explicit directions in the New Testament.

The following diagram will help fix the points above mentioned, in the mind.

Three Dispensations.

PATRIARCHAL.	JEWISH.	CHRISTIAN.
2500 years.	1500 years.	?
Adam to Moses.	Moses to Christ.	Christ to Judgment.
Family.	Nation.	World.
Spoken Words.	Written Laws.	Life of Jesus.
Genesis.	Exodus to Malachi.	New Testament.
Starlight.	Moonlight.	Sunlight.

It is now the privilege of each to rejoice in the sunlight of the Gospel, being no longer under the law, but under grace. Since the law has served as our tutor to bring us to Christ, let us sit at his feet and drink in the glorious truths which are able to make us wise unto salvation.

CHAPTER III.

How to Study the Bible.

SPIRIT.

“THE way to resume is to resume,” said Horace Greeley, in regard to the resumption of specie payment. The way to study the Bible is to *study* it. If wishing to be wise, praying for light and guidance and professing to love and reverence the Bible would take the place of study, many now ignorant would be well versed in heavenly wisdom. To search the Scriptures is not only the divinely ordained way, but the only way in which we may understand them, and be prepared to use them.

Again, the way to study the Bible is to study the Bible. Knowing what men have said and are saying *about* the Bible cannot fill the demand of studying the Bible itself, and much time which should be spent in the study of the Bible is devoted to the opinions of men. Our colleges have not been free from the fault of substituting for the Bible a system of theology, so that the student came out versed in theology and ignorant of the Bible. Not only so, but came out also with a bent in the direction of other books.

We should make the Bible the center of our operations, using only those helps which we need to aid us in its understanding. And first we should begin with what, (1) **The text says:** An accurate knowl-

edge of the *letter* of the Scriptures is very much needed. Doubtful teaching and unstable profession are due to superficial and in many cases second-hand acquaintance with the Word of God. Let us hear what the Spirit *saith*, for we may be sure that the Holy Spirit makes men wise up to, never beyond, what is written. When Christ opened the understanding of his disciples, it was "that they might understand the Scriptures." Lydia's heart was opened to attend unto the things spoken by Paul. Whatever is taught contrary to the Word of God, or in addition to it, or less than it says, is from the spirit of darkness. Both in understanding and in using the Bible, we must know what it says. This lays the foundation for a knowledge of (2) **What it means:** The careful study of the statement of one passage and comparison with parallel passages, will give, in most cases, a pretty clear idea of the meaning. If it does not, we should then appeal to outside helps, using freely the best to be had. Dictionaries, commentaries, etc., will be found useful, but should be used as *helps*; we are studying the Bible!

Having mastered what the text says and means, we are ready to look for what (3) **The text teaches:** An inaccurate knowledge of the statements, or a partial understanding of the meaning of the text, or both, will give us a defective, if not a false teaching. What the text teaches is the really important thing, and no pains should be spared to ascertain it. This teaching may be threefold. First, in regard to the

subject in hand; second, what example, precept or principle which applies to our times, and third, what lessons are there for the student himself. The last should be the end to which every lesson is studied, for these things were written aforetime for our instruction.

Object.—The object of Bible study is not always the same, and the uses made of the knowledge gained are quite various. As some one has truly said: "Some study the Bible to know more than they did, this is vanity; some to be known to know more, this is pride; some to make gain by their knowledge, this is filthy lucre; some to edify others, this is charity; some to edify themselves, this is Christian prudence." The study which is commended of God is when we turn the words into works, and the light into life.

Spirit.—The spirit in which we study the Bible is of supreme importance. He who has tried its precepts and trusts its promises will approach it as the message of love from his Heavenly Father, and receive its teachings with full assurance of faith. He who has not thus learned to trust it, should, as a wise man, go to it ready to receive whatever good there is to be found, even though he believe there is in it much which is, to say the least, unprofitable. The old woman looking through her bag for bad beans, found something wrong with nearly every one; when she turned them all back again and looked for good ones, she was surprised to find so many which met her approval. Two men went to

the same city at the same time. One saw only crime and shame and debauchery, and came away with an awful sense of the depth of the depravity of the people. The other saw business integrity, philanthropy and Christianity in the great business centers, the splendid charity and educational institutions and beautiful churches, and virtue and happiness in its thousands of homes. Each found that for which he was looking. The skeptic and infidel go to the Bible to find flaws, things to criticise and reasons for disbelief, and often find them, when the candid mind would find reasons for glorifying God. It is only fair to ask a man to come to the Bible in the same spirit he comes to every other book, ready to receive its truth and to make use of all which may benefit him. If he finds some things which he does not understand, some which seem to him unreasonable or contradictory, he should not therefore throw away the good because of the seeming bad. Again, he should remember that many things which seemed contradictory have turned out upon further study not to be so, and many so-called bad things have proved blessings. Poisons have become medicines, and the Great American Desert, with the aid of irrigation, is being turned into rich farming land. The terrible ghost, upon nearer approach, became a friendly guide-post. Unless ye become as a little child ye cannot enter the kingdom of heaven. It is the child-spirit which gains access everywhere. Lord Bacon said it was the only spirit in which to successfully study

nature or any of the sciences. The botanist takes the little flower in his hand, and, asking it questions, lets it tell him of its wonders and beauties. The geologist takes a stone in his hand and lets it talk to him of the ages ago, while he sits humbly and listens to the wondrous story. Then he tells the story, and men call him great. The student lets the Bible tell its wondrous truths, and he repeats them, and his name is written among the revered ones.

But what are the characteristics of this child-spirit, which is so essential to an understanding of the Bible?

1. **It is Inquiring.**—It wants to know. It asks questions. It investigates. It has a subject in hand, and turns to the Bible to see what God says about it. It is the spirit which prompted the Bereans to search the Scriptures to see if the things spoken were so. It is quite the reverse of the careless, indifferent spirit so often manifested, and is well described in the words of the fourth beatitude: they “do hunger and thirst.” The blessedness of such a spirit is that those possessing it shall be filled.

2. **It is Receptive.**—The little bird whose mouth flies open when the parent comes with the worm, is a fit symbol of the child-mind, as it receives the mental food brought to it. The child has both eyes and ears wide open, and has not learned to close its heart against the appeals of God. One of the greatest obstacles in the way of older people under-

standing the Bible, is the sin in their hearts. We must become like little children, free from sin, if we wish to be able to receive the truth with readiness. It is those who gladly receive the truth who enter into the joys of fellowship with the Master.

3. It is **Humble**.—There is no false pride about it. It is ready to acknowledge its ignorance and ready to learn. It is not ashamed to ask questions when it does not know, nor too proud to learn from any source. “The meek will he guide in judgment, the meek will he teach his way.” We must not be wise in our own conceits, but trust in the Lord and he will direct our paths. In order to find our jewels, we must reject no help, no spade nor shovel, pickaxe nor trowel. When God speaks it is well for us to stand reverently and listen. One of the marks of advancement in knowledge is to be conscious of our lack of knowledge—to realize how much we do not know. So in the study of the Bible, we must become humble, teachable, realizing our need before we shall make much progress.

4. It is **Trustful**.—We are constantly surprised at ourselves when we think how much we receive on trust. The child learns his letters, the names of all things, his own parents, and a thousand other things, by faith. The scientist believes more than half of his stock of knowledge. It is impossible to make progress in any study without faith and trust. The flower and the Bible teach the same lesson—trust, though the scientist does not always learn the lesson. God is our Father, and we his children. The Bible is his message to us. Let us

trust him, and as we read, believe and obey, because *he* has spoken. In a thousand things which it cannot understand the child trusts its father; how much more should we trust our Heavenly Father, and hear and heed his word.

5. It is **Without Prejudice**.—The importance of this characteristic cannot be over-estimated. The juror who has formed his opinion of the case is dismissed as incompetent to render a just verdict. So we are to come to the study of the Bible with no theories, no party views, no "school of thought," no favorite creed nor opinion to sustain, but come to see what it teaches, and all that it teaches. We often get out of a passage just what we put into it, our thoughts, and not God's at all. Some one says the Bible is not to be read by the "blue light of Presbyterianism, nor the red light of Methodism, nor the violet light of Episcopalianism, but by the light of the Spirit of God." It is only when we come with the colorless desire to know the truth that we may hope to receive a full blessing.

Sin upon the conscience will hinder the understanding. Blindness of heart and alienation from God are both a cause and an effect of darkness. There must be first a willing mind, for it is true of an old saying, "Convince a man against his will, he will be of the same opinion still." We must come ready to be convinced of the truth, ready to have our error corrected, ready to have our darkness lightened, ready to have our theory exploded if truth demands, ready to exclaim with Paul, "Let God be true, though every man be proved a liar."

CHAPTER IV.

How to Study the Bible.

HELPS.

IN studying the Bible to understand it and preparing to use it, you will need helps. The Christian is, or should be, a man of one book, yet he should do all in his power to have all the streams of wisdom to bring their glory and their honor into it. Not many helps are needed, and only such as will assist in studying the Bible. We do not wish to study the helps. In this study the first thing needed is

1. **A Bible.**—Get a good one and you will take better care of it. You want to use the same Bible, for it is like a weapon—you get used to it, and can use it more effectively. When I change from an Oxford to a Bagster, I am quite at a loss to find passages which in my Oxford are quite easily found. I know just where on the page they are, and what they look like. Then after I have marked my Bible, I can find things very readily. Get a Bible with the print large, so it will be good to use when you are old. Spend a little more and get a flexible back, silk sewed, so it will last a lifetime. It will grow more precious all the time. Own your own Bible, even if you have to buy an inferior one; use it, mark it, study it, and hope for the time when you can replace it with one of a better grade.

Be sure, however, you do not get a book too good to mark, or you will destroy its usefulness. Get a Bible with references in the margin. Your best commentary on any passage will then be found in the margin. The Sunday-school Teacher's editions now have very valuable helps which add much to their value, such as are to be found in the Bible Dictionary, Concordance, Text Book and Atlas. These, with a studious comparison with the text, will give one most of the help he will need for ordinary study.

2. **Bible Text Book and Concordance.**—The Subject Index in the Teacher's Bibles is an abridgment of the first, and while very helpful in some cases, is quite an aggravation because it *is* abridged. It has just enough to make you want the rest. The same is true of the concordances in the Bibles. A complete concordance, such as Cruden's or Young's Analytical, will be found a source of constant pleasure as well as help, while a complete text book is equally beneficial. The text book treats the Bible by reference to subjects, and will be useful in finding what the Bible has to say on themes. The concordance refers you to words. They are contrivances to find out what is in the Bible; to find out what it says. It will be very convenient in using the Bible to become so familiar with your book that you can use it, and turn readily to all important passages without the references. But in the first study, or in an exhaustive study of any subject, they will be indispensable.

3. In studying to know what the text means, you will need a **Bible Dictionary**. Of course you will constantly have occasion to refer to the English dictionary to get at the primary meaning of many words, which may better be understood in that way, but in studying antiquities, topics of all kinds, customs, cities, religions of other nations, etc., etc., a Bible Dictionary will be of great value. Neither a secular dictionary nor an encyclopedia will be of the same value, as it will treat of phases of subjects on which they will be silent, owing to its peculiar relation to the Bible and its teachings. Here we get the results of the best scholarship, in a most convenient form for reference and study.

4. **Commentary.**—The commentary is not to study, but to help you to study the Bible. Study the Word, and when you need help on a dark passage or have exhausted your own resources and want to see what others have found in a passage, look at your commentary. You will need a commentary to give you the best reading of a passage, if there is more than one, and to give the meaning of the original if the English is obscure or inadequate. It will give you light on manners and customs when needed as interpreters; light from parallel passages, and will point out the connection with the context. It will also indicate the spiritual purpose of the writers, and call attention to the needs of those to whom he wrote. The best suggestive thoughts of the great thinkers will also be given, and in some, selections from the writings of the great men of the past. It is the very folly of

self-conceit to refuse to use a commentary, to consult the best thinkers of the ages.

5. Blank Book.—To keep the results of your study and for reviewing, you will need a blank book—one in which you will be ready to put all sorts of things; not too good to write suggestions which come to you in crude shape. When these suggestions assume a finished and permanent shape, it may be well to transfer them to blank leaves of your Bible. An interleaved Bible is of value for this. A small note book for pocket use to jot down things, and a better and larger one to serve as a ledger are recommended by some. It is also suggested that if you mark your Bible much, it is well to have one with clean pages, not marked, to express God's thoughts to us, and one to serve as a day book to record our own thoughts.

6. Time.—It is absolutely necessary to have time in which to study. Some hour, a specified amount of time each day, when we can give our immediate attention to our work, is best. Even if this be but half an hour a day, we will be surprised how much is accomplished. The tortoise still beats the hare in the race, and he who gives a few minutes each day to the study of the Word, will accomplish more than he who occasionally studies a great deal.

Given such an object, such a spirit and such helps for study, and we may well let each man use his own methods. Still, that we may profit by the experience of others, we will treat the subject in another chapter.

CHAPTER V.

How to Study the Bible

METHODS.

THE possible ways of Bible study are as diverse as human minds. What suits one man will not suit another. Each man should use his own methods. One man who is systematic, will study with regularity; he who is moody, according to his moods; he who is analytical will collect and compare texts; another will read history and biography, while still another will enjoy the poetry and imagery of the book. "Let each bee go where he gets honey."

It is well, however, for each not to confine himself to one method, as the other methods will often bring him heretofore undiscovered treasure, while the drill in itself will be helpful in keeping the student from becoming narrow and one-sided. We insist that in our study we stick to one method in the study of a subject, and not change from one to another so often that you lose the good results of each. It is only by doing thorough work that we can hope to succeed. It does not matter so much about the method, if the work is thoroughly done. The best method will be a failure if we depend upon the method to do our work, or if we quit before the work is thoroughly done. Among the many methods, I recommend that you

1. **Read the Bible.**—Read it as a whole. Read it by books. Take up the Gospel of Mark and read it at one sitting. Read the beautiful stories of Ruth and Esther as you would read some such story in another book. Follow the fortunes of Daniel as you do those of “Robinson Crusoe.” Study the campaign of Paul against the heathenism of Europe as you study the campaigns of Cæsar and Napoleon. Look into the laws of Moses as you would those of Lycurgus. Revel in the imagery of Job and the beauties of the Psalms as you do in “Paradise Lost” and “Idyls of the King.” *Read the Bible.* Read and re-read until its history and its teachings, its poetry and its people are perfectly familiar to you. Then pick up the book and linger over its choice passages until they become a part of your very being. Be like the happy man of the first Psalm, “Meditate night and day.” Become saturated with the Bible, so that you are as a sponge—if you are squeezed ever so little, the truth will ooze out of you. Or, as Jesus expressed it, you will be as a living well from which rivers of water will continually flow.

2. **Memorize.**—Not only read it until its truths and teachings are familiar, but memorize the very words of the Book. Daniel Webster could at one time repeat the book of Job, most of the Psalms and many other choice passages. It laid the foundation for his oratory. Be able to say to the tempter, “It is written.” Become rooted and grounded in the truth, so its very words will come

at your call, for your own consolation or the comfort of others.

Memorize something every day, if it is only a verse. It may seem but a little thing, but 365 promises in a year make a bundle of wealth. A "pillow verse" will make our sleep sweeter and our rising brighter.

"The Bible should be with us in the dark and when our eyes are closed. When we cannot read, when we cannot hear, when from sickness or the approach of death we are too weak to think, then, unbidden and unsought, promises and consolations from God's word should come floating into the darkened chamber of thought, and, like angels of light they should minister to the sick and dying. They will not come then unless we entertain them now. We must invite them until they are wonted with us and at home; then they will not fail to minister to us when our hand forgets its cunning and the tongue cleaves to the roof of our mouth."—*Henry S. De Forrest.*

Biographical.—Among the earliest ways of teaching is to tell a story with a moral. The child early learns to appreciate the truths thus taught, and remembers it as associated with the characters. It is thus God has presented most of his truth, and has made the fullest manifestation of himself, of his character and his purposes, in the life of his Son. To study the biographies of the Bible is, therefore, to study nearly all of it, and as the Bible is adapted to man, it is not strange that this is a

very popular way. The study of these lives interests nearly all, from youngest to oldest.

Take up the life of Joseph and trace it from his birth, by the favorite wife, until its close, with his friends and relatives around him, and the children, as well as the more mature, will delight in it. Such a study may be used as a sort of serial, and a little at a time read at family worship. Explanations may be offered by the reader for the benefit of the younger, questions asked and answered, and the lessons enforced. Even those four or five years old will remember the story, will talk about it, and very likely incorporate it in their play. As subjects for young people's societies, these biographies cannot be surpassed, and for special sermons are interesting and inspiring. Besides tracing the development of the character under the influences surrounding it as portrayed in the Bible, the side lights from books concerning the Orient, as well as reading such books as Geikie's "Hour's With the Bible," or Farrar's "Life of Paul" cannot but prove beneficial.

In studying the life of Christ, it will be interesting to read a Gospel through at one sitting, to divide it into periods and study the events of each period, or take some phase of that life and trace it through the events as they occur. Read such helps as will give a proper understanding of the times, customs, surroundings, peoples, sects and parties, etc., etc. Get a proper understanding of the setting of the picture, and then you can better under-

stand the picture. It will be interesting to note, too, the growth of men under the influence of the truth, as in the case of Jacob the supplanter, to Israel the godly. If we look at the Bible in a broad sense, we will find that it is but a biography of Jesus. In the first part it tells of his preparation, of his home, the world, the beginning of his family, and the promises of his coming. Through the rest of the book we trace, as the dominant note, the history of his family, until he is crucified, and these facts are the theme of the apostles and the power to win men to God. The book closes with prophecies of his triumphs and invitations to all to come to him.

Topical.—Another way to study is to take a topic and find out all about it. Mr. Moody tells how he studied about "love" for a month, and became so he could not help loving people; fed on love until anxious to do good to everybody. Take *assurance* for a topic. A great many can only say, "I hope" and "I think," but all through the Bible we find those who *know*. Study assurance for a few weeks, and standing on God's promises we will be able to say we know. Take the *keyword* of a book and study the book from the point of view of this word. For instance, John wrote his Gospel that men might *believe*. Read it to see how strong are his proofs that Jesus is the Son of God, and it will become a new book. There is nothing like going to the Bible to look for something. If we are hunting for something we are apt to find it, but if not,

it is only an accident if we do. Reading the Bible to "read it through" does little or no good. A good many people read the Bible with a mark to keep the place. It is a good deal like the boy who hoed the turnips and had a stick to "keep the place," so he would know which were hoed and which were not.

In the study of topics, there is an endless variety of methods, yet the principle is the same in each. The object is always to see what the Bible teaches on the topic. The instruments needed are a Bible, text book and concordance, common sense and a note book. Suppose the topic is faith. Under the various headings, 1. What is faith? 2. How obtained. 3. How strengthened. 4. What accomplished by it, etc., put down the texts as found. Proceed until all the phases of the subject are developed, and from *all* these readings we may draw our conclusions. I underscore all, because less than all will give a partial view, and sometimes makes the truth into a lie.

Another analysis on topical study is: The topic (1) *defined* in Scripture, (2) *proved* in Scripture, (3) *commented* and *insisted* upon, (4) *illustrated*, (5) *Harmonized* with other themes.

When preachers go thus to the Bible, their sermons are more original, more striking, more authoritative, more potent in their direct, practical and spiritual appeal to the hearts and consciences of the hearers. In this way, too, the student may have the assurance that each of the conclusions at

which he has arrived, is fortified by a "Thus saith the Lord."

Inductive.—In the conduct of study by topics, we are apt to allow our prejudices to bias us in the selection of texts, and to get out of the study only that with which we began. The true way to study the topic is by the inductive method. This requires a more thorough research, for every part of evidence must be admitted and given its full weight, before a conclusion is to be drawn. In one case we take an opinion to the Bible to find confirmation for it. In the other, we study the Bible on the topic thoroughly, and allow the conclusion to grow out of the study. In inductive study we take not only those passages which favor our view, but those which seem to be opposed. Suppose we are studying faith, and wish to show its importance and power. We have found that we are justified by faith, and that we conquer by faith, and that we please God by faith, and we are saved by faith, and are about to come to the conclusion that all that is necessary to do is to believe, when we read in James 2: 24, "Ye see then how that by works a man is justified, and not by faith only." This brings a new element into the investigation, and we study on until we find that faith without works is dead; that while faith is of the utmost importance, and that we cannot be justified without it; that faith alone is of value which takes active form in obedience to God and in good works. This method is self-interpreting. The more we know, the more

power we have of knowing. "Light is seen in light," and every conclusion thus reached will help us to understand other things. When the inductive method of study was introduced into the study of science, a new era dawned. When it is adopted as your method of the study of the Bible, it will become a new book, richer a thousand fold, dispelling our ignorance and error and bringing in truth in its fullness and beauty.

Individual Books.—It has been already suggested that in reading, a whole book be read at a sitting, and we insist that the study of the individual books as a whole, will yield results which cannot be obtained in any other way. If we would fully understand an author's words, we must take into consideration who the author is, the circumstances surrounding him, the object of his writing, and the condition of the people to whom he is writing. Then we must get the general drift of his argument and see how a certain passage fits into it, before we can understand the force of the passage.

Many passages of Scripture can only be understood when we take them in connection with the argument of the book as a whole, or see them in the light of the circumstances. For instance, we read in the first Corinthian letter, fifteenth chapter, "If in this life only we have hope, we are of all men most miserable." Applying that statement to present conditions, we cannot see how it is true, for even in this life to-day, the Christian has decidedly the best of it. But when we consider that

it is Paul who speaks, and that for the hope of the life to come he had lost friends and wealth and position at Jerusalem, and there and elsewhere had been persecuted, having been "in stripes above measure, in prison frequent, in deaths oft: of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep: in journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren: in weariness and painfulness, in watchings often, in hunger and thirst, in fasting often, in cold and nakedness," we can understand the truth of the expression.

Another instance is found in the oft-repeated words in Ecclesiastes, "Vanity of vanities, all is vanity." This is only true from the standpoint of the writer. He is arguing from his experience. He had made riches, knowledge, honor, etc., an end of life, each in its turn, and found that as such it was unsatisfying; that a life spent for such ends was in vain, and concludes with the assertion that the whole of man—that for which he was designed and in which he finds his real happiness, is in fearing God and keeping his commandments. When this is the end of his life, all these other things, as helps and as gifts from God, become no longer vanities but ministers to his joy and good.

Realizing the importance of this kind of study,

we should read the book through several times until we see the outline of it, and have gotten hold of the line of thought and the steps in the argument, or the main divisions of the book. We should not begrudge the time spent in reading in this way, over and over again, for it is time well spent. Ascertain the scope and bearing of the book. Get what information you can respecting the writer, the time and circumstances of its composition, the character of the reigning monarch, and special condition of the people primarily addressed; all such information as will make clear the teaching before us. It is best to get this from the Bible itself, when it can be done, as it often can. Acts of Apostles is such an introduction to the Epistles, and the Gospels such an introduction to Acts.

Having thus become acquainted in a general way with the whole, "shake every bough," chapter, paragraph, verse, clause. Begin with the first chapter, take section by section, verse by verse, word by word, searching out parallel texts in the Old and New Testaments, observing how the Bible in one part explains the Bible in another.

CHAPTER VI.

Common Mistakes.

IT is not the purpose of this chapter to give an exhaustive treatment of the rules of interpretation, but to point out a few of the mistakes into which readers often, and students sometimes fall. By avoiding these errors and observing the suggestions made in the chapters on "How to Understand the Bible," the reader will not go far astray in his interpretations.

1. It is a mistake to come in willful ignorance to the interpretation of the Bible. God wants *our* best thought to understand *his* best thought.

2. It is a mistake to be wise above what is written. It is not only a mistake, but a presumptuous sin. If the Bible says, "By baptism ye are saved," it is the part of wisdom to accept the statement as true.

3. It is a mistake, because we do not understand all the Bible says, to reject what we do understand. We do not stop eating bread because we cannot understand fully the process of its transformation into hair and hide, bone and blood.

4. It is a mistake, because all truth is not revealed, to reject that which is. The secrets of life are not revealed, but that is no excuse for not keeping the weeds out of the corn-field. The truth revealed is designed for use. It is by no means cer-

tain that man in his present state could use the truth which is unrevealed, if he knew it.

5. It is a mistake to interpret Scripture in a haphazard way, without rules, or as fancy or interest shall dictate; for it is subject, as history, to the rules of historic science; as literature, to the rules of grammar and rhetoric, and as a revelation, to the rules which govern the interpretation of a communication from one party to another.

6. It is a mistake to give to the language of the Bible a meaning other than that which similar language would have under similar circumstances. In the Bible are poetry and prose, history and parable, plain statement and highly figurative language; and in all these the meaning is to be found by observing the rules for interpreting similar language in other books. It is, therefore, a mistake for the Shakers to play with toys and children's games in order to enter the kingdom, instead of becoming like little children in spirit. Luther quoted "*This is my body,*" and insisted that the loaf of the Lord's Supper was really transubstantiated into the body of Christ. This "prosaic reading of a poetic saying" was a mistake, shown by the fact that when Jesus used the words, his body and the loaf were both present and in different forms of substance. "*The letter killeth, but the spirit maketh alive.*"

7. It is just as great a mistake to read into plain prose statements of fact, mystical and marvelous meanings, turning the sober statements of Biblical

prose writers into allegorical parables, symbols, types, and finding underneath the plainest meanings, a double, triple and quadruple sense. E. g., Jesus, in teaching his disciples to care for themselves, says, "He that hath no sword, let him sell his garment and buy one." Peter says, "Here are two." Jesus says, "That is enough." This is read into authority for the temporal power of Rome over the nations, in spite of the fact that Jesus forbade Peter from using the sword for his defense, within the same hour. As another illustration, the works of Swedenborg may be mentioned. This is the most marked feature of them. In his "*Arcana Coelesta*," ten goodly volumes, he interprets Scripture history after this style: "And Rebecca arose"—hereby is signified the elevation of the affection of truth; "and her damsels"—hereby are signified subsequent affections; "and they rode upon camels"—hereby is signified the intellectual principles elevated above natural scientifics." The fantastic dream of mystical meanings in the Bible must take wings at the touch of a ripening literary judgment. When there is figure or fancy, the language is to be so interpreted; if there is not, it is to be understood in the ordinary sense, and in every case in the sense the writer intended.

8. It is a mistake to use the Bible as an oracle—to open it at random and to take the message as the one God has for you at the time and on the occasion. This is nothing more or less than a lottery. Besides, no passage in the Bible was written

centuries ago in regard to your private affairs. Yet this mistake has been made by thousands of people. Even preachers, after prayer for guidance, have opened their Bibles at random and preached from the passage which first met their eye. The absurdity of such a process may be seen by the fact that one preacher opened and read the words, "Am not I thine ass." There is but one solution of this incident, and that is in the supposition that in him was this saying fulfilled.

9. It is a mistake to assign to faith different names because the object is different at different times. Faith is always faith—a belief and trust in or about, though the object of the faith may vary.

10. It is a mistake to push the interpretation of a parable too far. The parables of the Bible were told to illustrate certain special points, and while the drapery was true, it is not to be supposed that every point mentioned had some special significance. It is quite enough to find the central truth and to adapt and apply it, and not seek for hidden meanings in all the details.

11. It is a mistake to give a word more than one meaning in one place. The same word may, and often does, have different meanings in different connections, but can only have one in a given position, and that is the one the writer intended it to have. What this is, is to be determined by the context and the use of the word.

12. It is a mistake to give to a word a meaning which will not fit into the sentence as well as the

word itself. When the meaning substituted for the word will not fit and make good sense, then another meaning must be the true one.

13. It is a mistake not to take notice of the emphatic way of expressing thought used by the Bible writers, and treat the passages as such. Paul says, "I was sent to preach and not to baptize." This is a way of emphasizing his work as a preacher, for that he did baptize when occasion demanded is clearly shown in the next few verses.

14. It is a mistake to suppose the Bible is not to be understood, or to look upon it as a mass of superstition and mysticism. It is a revelation, and its purpose is to reveal truth. This end can only be accomplished when the Book is understood.

15. It is a mistake to disregard the circumstances under which certain things were spoken. It was the downcast and doubting Peter who swore he never knew Jesus, but the Spirit-filled and Spirit-guided Peter who announced the terms of salvation on Pentecost.

16. It is a mistake to suppose that because two accounts differ in detail, they are necessarily contradictory. In law, when two witnesses agree in every detail, there is strong suspicion of collusion. On the other hand, when they agree in the essential facts, and differ in detail, as they see the event from different points of view, their testimony is counted to be of the strongest kind.

17. It is a mistake to suppose that because an author does not state a fact, he must be ignorant of

it. Each author selects the material he uses in accordance with the purpose of his book and the condition of the persons addressed. Thus the same author, writing to different persons on the same subject, would use different arguments and illustrate the same arguments by different facts. John says, "Many other signs truly did Jesus . . . which are not written in this book, but these are written that we might believe."

18. It is a mistake to apply a statement of Scripture to other conditions than those to which the author applies it, and hold that it is authorized in such a case by the Bible. The author of Ecclesiastes uses the expression, "Vanity of vanities, all is vanity." A study of the whole book will show that he applies it to pleasure, wealth, wisdom, etc., as *ends of life*. As *means* to the true end of life, to fear God and keep his commandments, they are no longer vanity, but valuable aids in man's upbuilding and God's glory.

19. It is a mistake to make up your theology from proof-texts, gathered up from all parts of the Bible without regard to whether the words used in their proper connection are history, poetry, hyperbole, or what not. Sometimes "a text which seems to teach one point, is torn from its context, without regard to who said it, to whom it was said, for what purpose or under what circumstances; whether historical, practical or highly figurative, and set side by side as co-equal proofs of our dogmas. Words of Solomon, David, Isaiah, Paul; deeply penitent,

pessimistic, exulting or triumphant; fact, hyperbole, metaphor, are all jumbled together in a very 'Midsummer Night's Dream' fashion."

20. It is a mistake to assume that which is not stated in a text to be true, in order to uphold our position. One man has as much right to assume that in Lydia's household there were three pairs of twins as that there were infants at all. The text being silent on the subject, it is wrong to assume.

21. It is a mistake to disregard the context. This is a most common mistake. Men in making up the proofs, take passages out of their connection, and make them mean exactly opposite to what the writer intended. Cases are on record in which clauses, or phrases, or parts of words have been torn from their connection and used to bolster up a theory. Such is the famous case of the old preacher, who, in berating the sisters for their worldliness, especially in the matter of wearing top-nots, found in the sentence, "Let him who is upon the house-top not come down (into the house), but flee to the mountains," the proof-text, "Top not come down."

22. It is a mistake to draw conclusions from less than all the truth upon a given subject. Ian Maclaren illustrates this by the following incident: Four blind men went to see an elephant. One *saw* with the sense of feeling in his hand, the elephant's leg; the second, his side; the third, his snout, and the fourth, his ear. Each man, perfectly honest, logical and sincere, made up his estimate of the

elephant from the part he *saw*, with the following startling results. The first said the elephant is like the trunk of a tree; the second concluded it was like the side of a house; the third was sure it was like a rope, and the fourth was positive it resembled nothing so much as a leathern bag. Had each of them seen *all* the elephant, they would not only have been able to give a correct statement of what an elephant was like, but they would have all spoken the same thing.

23. It is a mistake to add words to the statements of the Scripture to make out our theories. The statement of the Scripture is, "We are justified by faith." It is a mistake to add "only" to it and make it read "justified by faith only." This would be a mistake even if James did not say, "We are justified by works and not by faith only" (Jas. 2:24).

24. It is a mistake to manufacture one uniform system of theology as the fixed and final form of thought in which religion is to live. The understanding of the Bible, as the understanding of the world, grows. New light is constantly streaming in. The best scientific knowledge of Paris, one hundred years ago, gave thirty reasons why the account given in Genesis of the creation could not be true. To-day every one of the positions has been abandoned. Books twenty years old on scientific subjects, are obsolete. To say that the world one hundred years ago, or to-day, knew or knows all there is to be known, either of God's world or word, is the height of presumption. The theology

of Calvin and Luther was the best men knew at that day, but it is not to be accepted as the creed of the church forevermore. It is a mistake to bind upon the church the errors and ignorance of the past, whether that past is twenty years or twenty centuries ago. Yet this is what creeds, confessions of faith and disciplines, accepted as *authoritative* statements of truth, do.

25. It is a mistake not to modify general statements by specific statements, made in the same place or in another place in the Bible. In teaching about prayer, we have the general statement, "Ask and we shall receive." This is modified, however, by the statement that we do not receive when we ask in order to consume it upon our lusts.

26. It is a mistake not to notice *who speaks*, when we read a passage in the Scripture. First, in regard to the whole book, who wrote it, is a question the answer of which will throw much light upon what is said. And in the book, numerous quotations are made, and in each case the one quoted from will have much to do with the reliability of the statement. It is in the Bible, there is no God, but a fool is authority for the statement; and "Stolen waters are sweet," but these are the sentiments of a harlot. Looking through the Bible we find quotations from the devil, witches, fools, wicked men, men with good intentions but mistaken, men giving their opinions and men speaking or directed by the Holy Ghost, prophets, priests, angels, Christ and God, all speaking at different

times and under different circumstances. It would be manifestly wrong to place all of these upon an equal footing, nay, wrong to receive some of their statements as true at all. The Bible is true in that it says the devil said so and so, but at the same time the devil lied about it. We must accept the words of God and his authorized messengers to men as true; the opinions of good men we are to take as such; in the words of bad men we may expect error and deceit, while the words of the devil and his angels are most certainly false.

27. It is a mistake to disregard *to whom* the words of the Bible were spoken, and apply them all, indiscriminately to ourselves. It is manifestly a mistake to apply the words spoken to the redeemed, "Come, ye blessed of my father," to the wicked, or the words addressed to the wicked, "Depart, ye cursed," to the redeemed. Those books addressed to Christian disciples can only be applied to sinners, as we discriminate between the classes of saint and sinner, while the commands given for alien sinners are among the first principles which the fellow-citizens with the saints are to leave behind and go on to perfection. It seems simple enough that the true way is to apply the words spoken to and of the devil to devils, of angels to angels, of wicked men to wicked men, of sinners to sinners, of Christians to Christians; and yet, as simple as this may seem, there is no more common mistake than the indiscriminate application of the words of Scripture to any and all sorts

of people. In this same connection might be mentioned the mistake of failing to discriminate between the Dispensations, Patriarchal, Jewish and Christian. Among the consequences of this error is the effort constantly made to induce Christians to forsake the first day of the week, in which we observe the Lord's day, and return to the Jewish Sabbath, or Saturday, the seventh day of the week.

28. It is a mistake not to take note of *when* the words of Scripture were spoken. Words spoken by the same person and to the same person under different circumstances may be quite different, and may be exactly opposite. Moses, standing before the children of Israel on the bank of the Red Sea, said, "Stand still!" Soon afterwards he gave the opposite order, "Go forward!" But the circumstances had changed. Under the Patriarchal dispensation God made the father of the tribe his priest, and had him offer sacrifices for himself and family. Under the Jewish dispensation, God said to his people that only the members of the tribe of Levi and the house of Aaron should offer the sacrifices, and under the Christian dispensation, Jesus, our great high-priest, has made his offering once for all, while every Christian is a priest, who is to offer up praise unto God. In no place, perhaps, is the need of observing "when spoken" more fully illustrated than in the Bible direction to sinners. To those who knew not Christ, the apostles and evangelists "preached unto them Jesus;" when they had heard, faith was demanded; when they

had heard and believed, they were called upon to repent; when, having heard and believed and repented, they said, "And now why tarriest thou? Arise and be baptized." Having thus become babes in Christ, they were to feed on the sincere milk of the Word, and to be faithful unto death. The element of time and consequent change of circumstances accounts for the different answers to the same question, and this must be noted to understand the replies.

29. It is a common mistake to be so careless in reading our Bibles that we do not note carefully *what is said*. Because of this mistake, we often read into the text what is not there, and thus by adding to the Scripture make the truth into a lie. For instance, Paul says we are justified by faith. Our lack of attention to what is said, and our high appreciation of faith, make us to say we are justified by faith only, thus turning a truth into a lie, for James says we are justified by works, and not by faith only.

Another equally serious error is not to observe *all* which is said, and so leave out or disregard a part of what is taught. Thus, while it is necessary for us to recognize that God saved men, it would be disastrous for us not to note God's commands to men to believe his Word, repent of their sins, and obey him in all things.

The observance of these last four suggestions, to note *who speaks, to whom spoken, when spoken and what spoken*, would obviate most of the errors into which the students of Scripture now fall.

CHAPTER VII.

How to Mark the Bible.

THERE is a prejudice in the minds of some people against marking their Bibles. Yet these same people use without scruple the references in the margins, and the headings at the beginnings of the chapters and top of the pages, not realizing that these are but markings—printed, it is true—but markings just as much as that done with pen or pencil. Those who realize that the Bible was not given to us to worship, but to understand and use, and have experienced the help which comes from a well marked book, would not think of dispensing with so valuable an aid.

There are many ways of marking a Bible, some quite elaborate with fancy colored inks, and a whole system of signs, and some ways more simple and practical. I prefer the simpler, with the one, or possibly two colors of ink, because it will be used, while the other is apt to be a fad and soon play out. Every person has his own or some other man's system modified to suit his purposes, and in this chapter I will point out some ways of marking which have proved helpful to me, and which I can recommend to the reader.

1. Mark to bring out Topics, underscoring a few words which will serve as the subject of the section. As in Matthew sixth, I marked in the

first verse, alms; in the fifth verse, pray; in the fourteenth verse, forgive; in the sixteenth verse, fast; in the nineteenth verse, treasures; in the twenty-second verse, light; in the twenty-fourth verse, two masters; in the twenty-fifth verse, take no thought. At a glance I can thus find the topic I wish.

2. Write at top of page or in margin, additional words indicating the topic treated. For Matthew 6 write "Lord's Prayer."

3. Mark at the commencement of the chapter the "key word" to the chapter. For Hebrews 11 write, "Hymn of Faith;" for 1 Corinthians 13, "Hymn of Love;" 1 Corinthians 15, "Resurrection;" Matthew 5, "Magna Charta of our Faith."

4. When an outline has been made of the contents of a book, and it has been divided into parts, sections and paragraphs, the same may be marked in the margin. A convenient way to separate paragraphs is by a mark like this > after the verse which closes one paragraph and before the verse which commences another.

5. Underscore with a light line striking expressions and special passages.

6. Set apart with a brace verses or passages to be memorized.

7. In the margin write the translation of the Revised Version, or any translation that will add to clearness of passage, e. g., from "Take no thought" (Matt. 6: 25), draw light line diagonally to the margin and write, "Be not anxious."

8. In the margin write reference to books which treat on the subject. E. g., opposite Matt. 6: 33, "Seek first," etc., write "Drummond's First," which directs you to Prof. Henry Drummond's splendid lecture to boys, called "First."

9. Write in the margin reference to passage which develops the subject referred to in the text. E. g., Matt. 6: 9, from *heaven* draw diagonal light line to margin and write Rev. 21. From *forgive* in verse 14, draw to margin and write Matt. 5: 23; 18: 15, both of which develop the same subject.

10. In the margin write words of others, or of your own, which illustrate or enforce the teachings of the text. E. g., opposite "Ye can not serve God and mammon," write, "When you desert Satan's camp strike out for Jesus, or you will be recaptured."

11. In the margin write outline from the text. E. g., opposite "Watch ye therefore," etc., put

Words.

Actions.

Thoughts.

Company.

Hearts.

Opposite "Except a man be born of water and the spirit," etc., write

MAN	{	Body. Water. Baptism.
		Spirit. Spirit. My words are spirit.

12. In margin write peculiar meaning of a word as used in the text. E. g., opposite Matt. 6: 21,

heart=sensibility; opposite Luke 5: 22, heart=intellect.

13. In the margin write references to those passages which develop the subject. Opposite "Saved" write the reference which tells who saves, who may be saved, and by what means they are to be saved.

14. In the text by the use of figures you can indicate the outline of a textual sermon. E. g., "Let your light so shine," write, (3) Let (2) your (1) light (5) so (4) shine. So you may develop it in a sermon which brings out the thought of Light and its importance to the world; that each one has light, that we should be willing to let it shine, for it will do so if we give it a chance; that shine means to beam with a steady radiance, *vs.* to flicker or smoke, and close with the admonition to let your light *so* shine that others may see your good works and glorify your Father who is in heaven. This division having been once used and thus indicated will always be ready for use, and will in itself bring back nearly the whole of the sermon.

15. There is a system of marking called railroad-ing, which connects two underscored passages with hair lines. This is often of great value; a few examples will best show its use. Above John V, I have written, "Testimony for Jesus." In verse 31 "I bear witness of myself," is underscored and connected with "John, and he bare witness," in verse 33, which is connected with "The works" in verse 36, connected with "the Father himself" in verse 37, connected with "the Scriptures" in verse

39, connected with "Moses" in verse 46. As we read, we find that all these bear testimony for Jesus. In John 11: 11, "Our friend Lazarus sleepeth," is connected with "Lazarus is dead" in verse 14, showing how Jesus views death. In John 6: 44, "No man can come to me, except the Father which hath sent me draw him," is connected with and explained by the words in verse 45, "Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

In Colossians 2, "In him" and "With him" are developed, and by the railroad we find those who have received Christ Jesus the Lord, "walk ye in him," verse 6, are "rooted and built up in him," verse 7, are "complete in him," verse 10, buried with him in baptism, also ye are risen with him, verse 12, are "quickened together with him," verse 13, and are dead with him from the elements of the world. Continuing into the third chapter we find if we are risen with him, verse 1, your life is hid with Christ in God, verse 3, and that we shall also appear with him in glory, verse 4.

In this same chapter the things we are to *put off* and those we are to *put on* are thrown into contrast by the "railroad." In II. Timothy, the admonition to be "a good soldier" in 2: 3, is connected by the railroad with Paul's own example and its results, as recorded in 4: 7, 8.

In the Galatian letter "the works of the flesh" and the "fruit of the Spirit" are contrasted in the

same way. In the first Corinthian letter, Paul's advice as to how to conduct religious services is brought together by connecting 14: 40, "Let all things be done decently and in order," with 14: 26, "Let all things be done unto edifying," and writing in the margin a reference to 10: 31, "Let all things be done unto the glory of God."

Another example of this method must suffice. Turning to Matthew 19: 13, we find the well known passage about Jesus receiving little children. By underscoring, we bring out the object for which the children were brought, "that he should put his hands on them and pray," and again, what Jesus actually did to them, "he laid his hands on them." Again, we bring out that the kingdom of heaven is not composed of children, but "of such"—of people who are like them, and last, that the children themselves are not forbidden, but invited to come unto Jesus. Happy is the man in his theology who is not wise above what is written.

Those who have interleaved Bibles may place in them not only outlines, but whole passages which throw light upon the text, or which may be helpful to the student or useful in teaching or preaching. Mr. Moody's motto in regard to marking your Bible is, "If you hear a good thing, put it down, for if it is good for you, it will be good for others." So copious are his notes, that he has published a book of considerable size from them, giving them as they appear in the margin of his book. A writer in the *Sunday-school Times* tells how in his study

he has used the plan of marking, until he now has five Bibles instead of one. The first he calls "A Study Bible." It is now bound in two volumes, and interleaved and fully marked. "Stories, comments, poetry, outlines of talks, analyses of lessons and illustrations of all sorts, go into this Bible, and when I want any such helps in the future, I look in this Bible for them. . . . As a result I have a growing Bible, a Bible becoming day by day richer and more valuable, and I have the results of my precious study put away and labeled." A second Bible is for literary study. This is bound in four volumes, interleaved. As to its use, he says: "In making a study of the life of Christ, in connection with the International Lessons a year or so ago, I used this book. The date and place of each event as we came to it, were written at the top of the page, the subject of each paragraph was written on the margin opposite the text, and any comment that was not suitable for the study Bible was put on the blank pages; such, for instance, were the charts which appeared, showing how the last day of Christ's life on earth was spent. Week by week, a little at a time, the valuable results of a year's work were accumulated and preserved where they can be found again." A third copy is his "Missionary Bible." On the blank pages in front are inspiring sayings of great missionaries, as "The prospect is as bright as the promises of God."—*Carey*. The blank pages in the back with missionary charts, and the markings have reference to the

one great subject. The fourth copy is a clean, unmarked copy, in which he lets God speak to him, while his fifth is a small Bible for the pocket. He closes his article by saying: "I would not be understood to say that all these Bibles are necessary, but I have learned by experience that they are all useful, and in these days of rush and hurry I have found them to be time-savers."

Mark your Bibles—not just to be marking them, but that you may know what is in them, that you may understand them, and that you may be able to use them.

CHAPTER VIII.

How to Use the Bible.

FOR SELF.

HAVING a Bible, studying it, understanding it, marking it, interpreting it, are all preparations for using it, and without the practical use of it, all our preparation will be wasted. The purpose in producing the Bible was not that it should be worshiped, but that it should be used. It is the tool which God has placed in our hand. It is the sword of the Spirit delivered into the hands of every one of God's soldiers, to be used in both offensive and defensive warfare. It is the lamp which is to be used in lighting up our pathway. The workman is not only to know his tool, but to use it. The Christian workman who needeth not be ashamed is to be skilled in using this tool in forming Christian character, both within himself and others.

The efficient soldier will not only know how his weapon is made, the principles of its construction, and the theory of its use, but he must be able, by actual practice, to make it both his sword and shield. Indeed, he may be ignorant of all else but how to use his sword and still be efficient, and he may know all but this and be inefficient. Jesus sets us an example in the use of the Bible in his encounter with the devil in the wilderness, in

which by "It is written," he not only defends himself, but also puts to rout his adversary.

It is of first importance that we use the Bible for *ourselves*, our own growth and development, our own information and inspiration, our own purification and preparation for life's work. It is only when we have taken the beam out of our own eye that we can see clearly to remove the mote from our brother's eye. It is only when we have had experience in the use of the Bible for helping ourselves, that we can successfully use it for helping others.

Therefore in the study of a passage of Scripture, it is essential that I not only learn of the places, persons and precepts of the text, but that the truths of the passage be so applied to my own thought, purposes and actions, that my errors be corrected, my faith strengthened, and my character perfected. "What is in this passage for me?" should be the ever-recurring question. And no study of a passage is complete until that question is answered, and the truth thus learned is built into our lives.

There are uses to which the Bible is put at times which are wicked and sinful; other uses are unprofitable and vain; others, right and profitable. It is a profitable use at which we should constantly aim. To make our study most profitable it is essential that we should study with definite ends in view. A summary of the profitable uses to which Scripture may be put is given in 2 Tim. 3: 16, 17,

by the Apostle Paul to his son in the Gospel, Timothy. He says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." In thus using the Bible we will find it of great profit.

For Doctrine.—Do I get my doctrine from the Bible? Where *did* I get my conceptions of God and the Holy Spirit and the Christ? My ideas of right and wrong, of the duties I owe to God and man, of the privileges which are rightly mine, of the proper constitution of the state, and the relations of man to man in society and the family? How many of us are wearing the cast-off intellectual clothing of our ancestors! How many of us have never learned to take our questions of doctrine to the fountain-head for solution! Yet the doctrine of the Scriptures on all these subjects is profitable, and not only the experience of individuals, but of nations, has proved it so in all ages. So long as God's wisdom is greater than man's wisdom will it be so. The teaching or doctrine which we believe, which we practice and which we teach others, should be obtained from the Bible. It will be found profitable

1. *For My Own Right Thinking.* However great other books may be, however wise our teachers and companions, none of them are equal to the Bible in their authority. All human confessions of faith, disciplines and creeds are liable to err. All human

conceptions of God and his relation to man are mixed with superstition. All wisdom of men is foolishness compared to the wisdom of God. Only as the thoughts of the world are made to conform to the thoughts of God will they be found free from error and to set forth the whole truth.

2. *For My Growth in Grace.* Doctrine and deeds are very closely related. "What I do" depends upon "what I think." I can only become Christlike by knowing Christ's doctrine and doing it. Only when I think his thoughts, when I see things as he sees them, will I—nay, can I—feel as he feels, do as he does, be as he is. And as I make his doctrine my doctrine, will I make his deeds my deeds.

3. *For Use in Evangelism.* The doctrines of the Bible, not the speculations of men, are powerful in battering down the strongholds of sin and letting the gospel light into the darkened hearts of men. The gospel is the power of God unto salvation. The Bible has ever been the weapon of the great reformer and evangelists, both in fighting sin and winning souls to the Saviour. The ministry, educated or uneducated, which preaches the Word, is the ministry which saves souls.

4. *For Use in Controversy.* "Thus saith the Lord" will batter down the finest and most stupendous structure human reason and ingenuity can construct. Versed in the Scriptures, the man of inferior education and intellectual endowments is always more than a match for his opponent not so

versed, it matters not how well educated in other matters. The man of God who gets his doctrine from the Bible, can successfully rout his opponent, be he theologian, skeptic, infidel or Satan himself.

11 5. *For Our Inspiration.* Read how God has crowned man with glory and honor; how he accepts him as his son; how he honors him as his co-worker; how he designs him for heaven with all its joys, and as these doctrines take possession of us, how the darkness flies away and the light of hope and joy and peace takes its place!

6. *For Our Consolation.* There are no other teachings but those of the Bible which can wipe away our tears, bind up our broken hearts and bid the despairing hope again. Verily, this doctrine is profitable.

Reproof.—The primary meaning of this word is *to prove again*, and the Bible is the measure by which we are to prove our thoughts, our motives and our lives. It is God's measure for the church, the state, the family, the individual, and we need constantly to take our lives and all to the Bible to test them, to see if they are as they should be in God's sight. It is necessary for our spiritual health and happiness, as well as for our usefulness in the world, that we keep ourselves right, for a sin in the life keeps us from knowing the truth in our hearts, and "a stain on the conscience is a speck in the eye." The Bible is God's looking-glass in which we are to look at ourselves, and it is profitable for this purpose, for it finds us at depths at which no

other book does. Let no false pride or foolish notion keep us from constantly making use of it.

Correction.—The Bible is not only God's measure to show us our faults, it is his guide-book to show us how the faults may be mended. The true physician knows and applies the medicines which will cure the malady, as well as detect the disease. So a profitable use of the Bible, and one for which it is specially adapted, is to right the wrongs of the world; to correct the abuses; to dissipate its darkness with the glorious light of the gospel. In our use of the Bible for ourselves, there is no more profitable way. There is no way to equal God's way in getting out of difficulties, in reforming abuses, in correcting evils, in righting wrongs. Happy is the man who uses God's remedies for the ills of life; for the Scriptures are profitable for correction.

Instruction in Righteousness.—Reproof and correction are for the negative life; instruction in righteousness is for the positive life. It is not enough that we should cease do evil, but we must learn to do good. And the Bible is profitable in that it instructs us in righteousness.

1. It instructs us as to what is right. The standards of right, of justice and of truth which men have set up have ever been defective. It is well we have a standard which is "right."

2. It instructs us *how* the right things are to be done. We may know it is right to preach the gospel, or organize a church, or do the work of an

evangelist, but still we need to be instructed as to right ways to do these right things. There is no manual extant which compares with the Bible in its instructions and suggestions as to right ways of doing all the right things of an active Christian life. Search and see.

To Perfect Men. The purpose of the teaching, the reproof, the correcting and the instruction in righteousness, so far as the man himself is concerned, is that he may be perfect; and the Bible is profitable in perfecting men, and each of us should use it for this purpose. Indeed, so far as we are concerned, any object less than this is unworthy of us. To be "like Him" is the destiny of all followers of Christ, and under God the Bible is one of the chiefest instruments in attaining this result. This, then, is the real purpose of Bible study for self, and only as it is attained are we successful students of the Scriptures.

Thoroughly Furnish Unto Good Works.—The use of the Bible for self does not end with perfecting self, but includes also the preparation of self to work for others. God blesses us to make us blessings, and we receive that we may give. In order that one may be thoroughly furnished unto every good work, he must study his Bible. It goes without saying that God knows best not only what works are good, but also the best ways of doing them. It ought to be more generally recognized that he has revealed his best ways to men, and that the Scriptures contain the revelation. And these Scriptures

should be studied, not only that we may *be* good, but that we may *do* good. The age in which we live is, more than any which has gone before it, one which demands skilled workmen, workmen who need not be ashamed. It is to make such that the instructions in the Bible are given. If the good work to be done is the work of an elder, or a deacon, or an evangelist, or a preacher, or a teacher; if it is to organize or govern a church, settle a difficulty, administer the ordinances, convert sinners, edify saints, reprove, rebuke, exhort, restore the straying, resist the proud, silence scoffers, rouse the indifferent, comfort the broken-hearted, conduct a prayer-meeting or carry on a missionary enterprise, the Scriptures, properly studied, will fit us for the service as no other book can. It will be a great gain for the cause of Christ when Christians will consent to do His work in His way.

CHAPTER IX.

How to Use the Bible.

IN PUBLIC WORK.

THE use of the Bible for self is only a preparation to the use of the Bible for others. We learn that we may teach, we are fed that we may feed, we are comforted that we may comfort. The use of the Bible for others may be divided into Public Work, when a class or congregation is addressed, and Personal Work, when an individual is addressed. This chapter will deal with the Public Work.

The value of this work can not be over-estimated; it is now, judging from the practice of Christian workers, under-estimated. Much of this seeming indifference, however, is due to a lack of knowledge of the worker of the way to prepare and present the Bible readings, and of a personal inexperience in regard to the power of these when properly presented. The suggestions here set down have been tested and found helpful, and are submitted as such.

In teaching others we must travel over the same route which we traveled when we were taught. Therefore all the suggestions heretofore given regarding how to understand the Bible will be helpful in assisting us to make others understand it. In the same way, what is profitable in our use of the

Bible for self, will be profitable in our use of it for others. The only change is in that where before we were led, now we are to lead, and as this is a part of every Christian's work, he should have two pairs of eyes, one to see for self, and one for others; he should have four ears, two for himself and two for others. If a thing has helped you, make a note of it, for it will help some one else. The very fact that the worker uses the Bible gives him power. The same truths may be presented, and even presented with more vigor and earnestness without the Bible, still the man with Bible in hand has the decided advantage. Moody carries his Bible under his arm on the way to his meetings and thus "preaches a sermon five miles long," more or less. The best results in a revival are gained when the Bible is most freely used. We need, many times, to get out a search warrant for the Bibles in a community, and bring them from obscurity. Indeed, he who would "successfully, wisely and intelligently lead souls to Christ, and profitably do Christian work," must draw from the Bible, rather than from his own experience or the wisdom of men. It is a fountain of living water of which the world does not tire; our lives are at best but cisterns.

The most common uses of the Bible in public are: Its reading from the pulpit, its teaching in the Sunday-school, and the Scripture readings in mid-week and young people's prayer-meeting. Another use is becoming to be known as Bible Read-

ings, conducted under the direction of a leader, and participated in by all or part of the class or congregation. Each of these deserves attention.

Pulpit.—The public reading of the Word from the pulpit is often a matter of form. The minister, on the other hand, should consider it one of the most important parts of the service—the part in which he brings the words of God to the people. In many places the congregation is supplied with Bibles, to follow or join the minister in the reading. In this, each is to pay attention to *what* is read, rather than strive to keep with the rest. The reading of the leader should be distinct and impressive, so all may understand. A short invocation before opening Bibles is impressive and secures God's blessing upon the study.

Teacher.—The teacher who uses the Bible in teaching rather than the quarterly, has a great advantage. If it is necessary to have notes, write them on slips and put them in the Bible so they will not be seen. The frequent use of the Bible in confirming or throwing light upon a truth by referring to other passages has a splendid effect. The ideal class is the one in which teacher and pupils bring their Bibles and leave their quarterlies at home. It will be well, at times, for the superintendent to turn the whole Sunday-school into a Bible reading meeting while some special subject is treated.

Prayer-Meetings.—One of the greatest needs of the social meetings of the church is the open Bible.

The Christian Endeavor movement has been a great blessing in bringing the Bible into use, but there is still much room for improvement.

Home.—The Bible is used effectively in the home. At the usual family devotions the reading may be varied from the "chapter" by the father, to Bible readings of various kinds, in which the members all take part, either in responsive readings or in selected verses. Parlor Bible readings, in which friends and neighbors join in song and the study of the Scripture, are often helpful and interesting.

Bible Readings.—This term has become almost a technical one, referring to a meeting of the church or the people in general, in which the special feature is a Bible reading, the study of a topic or a book, by means of reading and commenting upon certain passages in the Bible. The term is also applied to shorter studies, preceding the regular discourse.

KINDS OF BIBLE READINGS.

Praise Meeting.—In this service the passages of the Bible are used to express the feelings of the persons taking part, and are read one after another, with or without comment. The reading is interspersed with prayers and songs.

Promise Meeting.—In this service the subject considered is God's promises. The whole subject may be considered, or those promises relating to one class. Promises to the penitent, the faithful,

the overcomers, those who win souls, etc., are among the topics used.

Bible Experience Meetings.—In these each person gives his experience in Bible language.

Expository.—The minister in the morning service may use the preaching time in expounding a passage of Scripture. At the prayer-meeting the same may be done. Or the study may take the form of a conversation, the leader reading verse by verse, and all have an opportunity to speak or ask questions.

Elliptical.—In this all sit down with Bible in hand. The leader asks the questions and the others read the answers from the book, sometimes a verse, and sometimes only a word. An example of this, given by J. H. Vincent, is on Phil. 1. The first two verses are read and the leader says: Two persons are named here. The congregation reads: Paul and Timotheus. L. They are called? C. The servants of Jesus Christ. L. They address this letter to. C. Saints. L. To what saints? C. To all the saints which are at Philippi, etc.

Comparative.—In this the accounts of a given event, miracle, parable or teaching given by two writers is compared. In the course of the reading, note how they supplement each other; harmonize them, and note how different minds look at the same event.

Topical.—This is one of the most popular forms of Bible reading. Some topic is announced, and then passages bearing upon the topic are read and

commented upon by the leader or reader, and a summing up at the close by the leader. The readings are often interspersed with song and prayer. The blackboard is often used with good effect to bring before the eye the results of the readings, to drill upon them or to review.

HOW PREPARED.

In the preparation of the Bible readings, three things should be aimed at: First, they should be interesting, otherwise people will not pay attention now nor come again; second, they should be instructive, teaching something worthy to know; and third, they should be profitable, containing such truths as will minister to the upbuilding of the saint and the conversion of the sinner.

The success of the meeting will depend upon the preparation made. Just how to prepare will depend upon the kind of a reading to be given. In Promise, Praise and Bible Experience Meetings, the congregation has to prepare each his passage and comment. In Expository, Elliptical and Comparative, the leader must specially prepare by acquiring a general knowledge of the passage, and planning his comments and questions. When Topical readings are allowed to be treated at random by the congregation, there is not much special preparation to make. If the Bible reading however, comes strictly under the technical meaning of the term, the following preparation will be necessary.

The Topic.—Select some doctrine or exhortation as to Christian living, which exalts Christ or is practical in its application, such as: Faith, Hope, Love, Grace, Prayer, Sanctification, New Birth, Justification, The New Man, Work, Warfare, etc.

Concordance.—With your concordance find all the passages bearing on the subject. This may be done by looking up the passages in which the word itself occurs, or those in which kindred words are found. For instance, if prayer is the subject, the words to be looked up will be pray, praying, prayer, ask, receive, answered, seek, find, petition, etc.

Headings.—These passages are to be divided according to natural and logical divisions, and placed each under its appropriate heading, instead of bringing them in in a jumble.

Development.—A study of the passage will show that there is a central thought to be presented. This selected, such passages as will be helpful in the development of the thought should be retained and placed in order. This done, the whole is to be reviewed, the line of thought fully grasped, and the method of presentation decided upon. Care should be taken not to use too many passages. One strong passage, teaching clearly a truth, is better than half a dozen, except when the purpose is to corroborate the statement of an author.

HOW PRESENTED.

The method of presenting a Bible reading should vary with the audience, the character of the study,

the circumstances and the surroundings. In large audiences, the leader should read the passages himself, clearly, slowly, impressively, so all may hear and understand. Proper emphasis is often a good interpretation of the text. Or the audience may read responsively or in concert with the leader. Time should always be given so all can turn to the place.

In a small audience, the references may be given out from the stand, volunteers repeating the reference and reading the passage when called for. Or the references may be written on slips, and these distributed in the audience before the exercise commences. This plan may be used to select good readers, or to enlist the backward and timid.

The leader should explain what is to be done with the slips, and if the holder is unwilling to comply, the slip should be passed back or given to some one who will. After calling for a passage twice without a response, the leader should read the passage himself and not wait for those who have lost their place or are not prepared. In commenting upon the passages, simply call attention to the obvious truth each presents, and its place and connection in the subject being developed. Let the Word stand out clear and speak for itself. Put in as little opinion as possible, and then fortify it with Scripture. Do not seek to be a teacher, but to make the Word do the teaching, remembering that the less of *our thoughts* and *our ideas* in the reading, the better for all concerned.

CHAPTER X.

How to Use the Bible.

IN PERSONAL WORK.

JUST as we have been faithful in using the Bible for self, just so will we be proficient in using it for others. While it is, in some respects, more difficult to use the Bible in the hand to hand conflict with the individual than in public work, yet the advantage is the same which the attendant physician, treating a specific disease, has over the Board of Health, treating a whole city full of people at once.

Personal work with individuals is often not done because of a lack of appreciation of its value and effectiveness, sometimes because it is *work*, sometimes because of timidity on the part of the worker, sometimes because of a prejudice against speaking privately about men's spiritual condition, and many times because the one zealous to save souls has not been instructed nor trained in doing the work. But when the work is done by earnest, humble men of God, even when not specially equipped, it is greatly blessed of God in the conversion of sinners and the edification of saints.

Conditions of Success.—The conditions of success are not to be found so much in the person worked with as the worker himself, for "the gospel is the power of God unto salvation unto *every one who*

believeth." The worker who can, therefore, get men to believe the gospel with all their hearts, is a success. The worker, therefore, should himself be a man of strong faith in God's word, and one willing to obey it implicitly.

1. *Faith.*—If we are to bring the message with power to others, we must believe that message ourselves. We must believe all the message, for infidelity at heart will destroy our power. Our success grows as our faith grows in the "Thus saith the Lord" of Scripture. We can not afford to make any concessions to infidelity, for when we do, it is a concession to the devil, it is dishonoring to our Master, and it makes God a liar. When we are full of faith, we have confidence in our weapon, our cause and our Captain, and can wield the truth with all our strength.

2. *Love for Souls.*—If we do not love souls, we cannot be much interested in their salvation. If we have not that love, we must get it. To do this, we will need to consider the value of souls, so precious that Jesus died for them; second, the lost condition of souls without Christ, and the agony in store for them; third, commune with Jesus about them, for he loves them, and will help us to love them; fourth, think of our own lost condition and what Jesus did for us.

3. *Working Knowledge of the Bible.*—It is not presumed any one will ever know the Bible fully, but almost any Christian knows, or can know with a little study, enough for him to be able to use the

Bible in winning souls for Christ. What we are to be able to do is, 1. To show men their need of a Saviour. This is done by showing them that they are sinners, and under the curse of the law. 2. We are to show men that Jesus is the Saviour they need. This can be done by showing that he is the Lamb of God which taketh away the sins of the world. 3. We are to show them how to make the Saviour *their* Saviour. This is done by leading them to fulfill the divinely-appointed conditions of adoption into the family of God. 4. We are to meet the difficulties which stand in their way. This can be done by using an appropriate Scripture, for there is an "It is written" to meet every wile of the wicked one and every doubt of the darkened soul. 5. We are to show men how to hold out faithful, and induce the converts to convert others. In so doing we gain a double joy, we win a double crown.

4. *Prayer.*—To succeed we need to pray much. Pray that we may be filled with faith and the Holy Spirit; that we may be led to the right person, that we may be guided in what we shall say, that God will bless the message which we bear, and the person to whom it is borne, and that he will carry on the work which we have been permitted to help in.

5. *Preparation.*—Besides these general conditions, there should be special preparation for the work. In this we will find the Bible to be God's arsenal from which we are to get our ammunition. So far as the knowledge of the Bible is concerned, it

is well for us, after classifying the truths which the sinner will need, to select such texts as will fit the case, jotting them down upon slips of paper. These passages and their position in the Bible, should be made very familiar to the worker. It will be well, perhaps, to mark the passages in such a manner that they may be readily referred to and known at a glance. A classification which is suggested by a prominent Bible worker is as follows:

1. Requirements of God's Law.
2. Failure of man to keep the Law.
3. Condition of man condemned by the Law.
4. Sin of man's rejection of Jesus.
5. Christ as substitute under the Law.
6. Forgiveness through Christ.
7. Illustrations of conversions.
8. Answer to Difficulties.

Process.—In nearly every case we will find the way prepared for us. It may be we will have to wait for an opportunity, but if we watch for it, it will surely come in God's time. In most cases a simple question about their spiritual condition will give the desired opportunity, and one of the remarkable things in the work is how seldom does the consecrated worker meet with rebuff.

The worker is not to wait until others come, but he is to "Go," and to seek for open doors. It is well to select some one person, and lay plans to win him to Christ. *Fish* for him. Persons of the same sex and about the same age, are preferable ones to deal with.

In successfully dealing with them it is necessary to determine (1) *Where the person stands*. Diagnose the case, and treat it accordingly. For instance, a person who believes God's word and accepts it as authority, needs nothing in the way of evidences. He who believes in Jesus as the Son of God and his Saviour, needs not to be told of faith. The penitent needs not to be told to sorrow for his sins. Do not try to do over what has already been done, but take the next step and (2) *Lead him directly to Christ*. Deal with all his difficulties only as they stand between him and Christ. His fear, his love of sin, his old companions and habits, etc., will all take care of themselves when the man once unconditionally accepts Jesus as his Saviour and Lord. Having gotten him to thus surrender his will and trust in his Lord, show him how he is to turn away from sin (repent), to confess Jesus with the mouth before men, and obey him in all things he has commanded, beginning with Christian baptism, and teach him that in thus believing, repenting, confessing and obeying his Master, he has the remission of sins, the gift of the Holy Spirit and eternal life. (3) Having led the man thus to obey the Saviour, it will be necessary in order that he may hold out faithful, to lead him into active service for the Master, and to active participation in his church duties and worship.

Handling Texts.—After being prepared with your knowledge of your Bible and plan of treating different cases, it is important that the texts be used

in the most effective manner. An illustration of the use of one or two may be helpful. If in answer to your question, "Are you a Christian?" the person says "No," and to your question, "Why not?" he replies, "I am too great a sinner," turn to 1. Tim. 1: 15, and have him read, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." Ask him whom Jesus came to save, He will reply "sinners." "If you, then, are a sinner, to whom does this verse apply?" "It applies to me." If, then, Jesus came to save you, will you not trust him and accept him? If he thinks it too good to believe, insist that this is God's word and urge him to believe it. This will remove his objection and likely lead him to Christ. If, on the other hand, he is self-righteous, show him by Rom. 3: 23, that all have sinned and come short of the glory of God, and keep at him until he acknowledges that he has sinned and come short of the glory of God. Then show him by Rom. 6: 23 that "the wages of sin is death," and that he has earned those wages. This will likely make him feel his need of a Saviour. Then lead him to see that Jesus came to save sinners, and that by trusting in him comes salvation. The many passages in the chapter on Bible readings for "special classes" will be found helpful. It is not advisable to use very many at once. Often one text, used over and over again, will prove more effective than to use many. If he is not willing to accept one, he will not likely accept many, and too

many are apt to confuse. Keep to one text until its truth is fully accepted.

Bible vs. Experiences.—Among the chief difficulties in the way of the personal worker, so far as the person to be dealt with is concerned, is the misconception many have in regard to the place religious experience has in coming to and serving Christ. The testimony of so prominent a Bible worker as Major Whitter will be both interesting and helpful. He says, "The sinner has a conception of what a religious experience ought to be, and waits for it to come to him. He tries to work up his feelings by thinking of his sins, and by thinking of the sufferings of Christ, with the idea that when he has produced feeling enough, *that* will be conversion, while he has not really laid hold of Christ at all with a saving faith. By the use of the Word, we present Christ to the sinner as the object of faith, and the Scriptures revealing Christ as the ground of faith. God's promises in the gospel are like so many hands held out to the sinner to draw him to Jesus." He tells of a woman who for forty years had been a follower of Jesus, but had no assurance, because she had no feeling. When she was shown by the Word that she was justified, not by her feelings but by her faith and obedience, she was happy. He further adds: "It is of the enemy of souls to lead the convicted sinner to look for the experience of feeling and the results of believing before he believes. He is told, and truly so, that all the steps of his conversion

must be the work of the Holy Spirit; that he must be drawn by the Spirit, quickened by the Spirit, and that when he is born again the Spirit will bear witness with his spirit that he is a child of God—all of which is most blessedly true—but all of which the anxious soul will invariably misapply. We are to show him that the Holy Spirit does all this through the Word, as presenting Christ. That he is drawn by the gospel invitations (Matt. 11: 28); that he is quickened when he believes; that Christ was delivered for our sins and raised again for our justification (Rom. 4: 25); and his attention should be especially directed to the testimony that the sinner can know nothing of the indwelling and the witness of the Holy Spirit until after he believes. See John 1: 12; 7: 38, 39; 1 John 5: 10, 13; Eph. 11: 13 and Rom. 8: 16, in connection with Rom. 5: 1 and 8: 1."

"In every Scripture, belief and obedience precede Holy Spirit. We must lift up Jesus, Jesus only, as revealed in his Word. Tell the message of a finished and complete salvation, and insist that the sinner—without reference to his excuses, his plea of inability or his desire for delay—obey immediately, his duty being to surrender his will to God's will, in believing in Jesus. Insist that his will to be saved, and his obedience to God's commands is all he wants. Show him he is permitted to take salvation; that he is invited to take it, that he is entreated to take it, that he is commanded to take it, that your warrant for urging him is Christ's

command to compel them to come in, and that Christ said they are lost because they will not come."

SUNDRY SUGGESTIONS.

Be natural, kind, courteous, interested.

Don't argue. Show the teaching of the Word, and let the truth do its work.

Our work is to make men know the gospel, and the whole of it.

The Sword of the Spirit is our weapon; use it, don't argue about it.

Teach the verities of the Bible, not those things about which men may speculate.

Don't suppose you must use all your ammunition on one man. One verse containing the truth desired to be taught, will be more effective than half a dozen, for in using so many we often confuse.

Don't make a set speech. Use tact.

In most cases those who object to the Bible are not seeking for light, but to establish themselves in darkness.

Treat disbelief as a sin to be repented of. If one say, "I can not believe the Bible," answer, "It is true, nevertheless, and if you don't believe it you are lost." If he says, "I cannot believe Jesus is the Christ," answer, "He is the Christ, nevertheless, and if you do not believe it, you will be damned."

If compelled to leave an inquirer before he is brought to surrender to Christ, leave him with his

finger on a text, admonishing him to trust in *that* and not in his feelings or his goodness, nor anything but God and his Word.

Lead the sinner to look away from himself and unto Jesus for his salvation.

Bible Readings.*

FOR SPECIAL CLASSES.

1. *I don't care anything about salvation. I am not interested in the matter.*

All have sinned. Rom. 3: 23.

All have gone astray. Isa. 53: 6.

Cursed if keep not all the law. Gal. 3: 10.

Wages of sin is death. Rom. 6: 23.

Consequences of sin. Jno. 3: 36; 2 Thess. 1: 7-9;
John 8: 24.

The greatest commandment broken. Matt. 22:
37, 38.

Rejecting Jesus damns. Heb. 10: 28, 29; John
16: 9.

Jesus bruised for our iniquities. Isa. 53: 5, 6.

God gave his Son for me. John 3: 16.

What Jesus suffered for us. 1 Pet. 2: 24; 1 Pet.
1: 18; Luke 17: 24.

All men die and then the judgment. Heb. 9: 27.

2. *I am too great a sinner. I am lost.*

Jesus came to save sinners. 1 Tim. 1: 15.

Jesus came to save the lost. Luke 19: 10.

While yet sinners, Jesus died for us. Rom. 5: 8.

Jesus came to call sinners. Matt. 9: 12, 13.

* For suggestions on how to use, see chapters on "How to Use the Bible—In Public—In Private."

Whosoever calleth on the Lord shall be saved.
Rom. 10: 13.

Whosoever believeth hath remission of sins.
Acts 10: 43.

Jesus saves to the uttermost those who come.
Heb. 7: 25.

Though your sins be as scarlet, be white. Isa. 1:
18.

3. I cannot hold out.

Christ able to keep you from falling. Jude 24.

Christ keep what intrusted to him. 2 Tim. 1: 12.

Christ not allow to be tempted above what
able. 1 Cor. 10: 13.

We kept by power of God. 1 Pet. 1: 5; John 10:
28, 29.

4. I am too weak.

God knows our weakness and will help. 1 Cor.
10: 13.

We can do all things through Christ. Phil. 4: 13.

Christ's strength perfected in our weakness. 2
Cor. 12: 9, 10.

God is present help in trouble. Psal. 46: 1.

*5. God wont receive me. I am afraid I am not
one of the elect.*

God will have all men to be saved. 1 Tim. 2: 4.

God not willing any should perish. 1 Pet. 3: 9.

Whosoever will, may take of water of life. Rev.
22: 17.

Whosoever calleth on Lord, saved. Rom. 10: 13.

Those who come will not be cast out. John 6: 37.

6. Waiting for a call.

The Spirit and the bride say come. Rev. 22: 17.

Jesus says, Come unto me. Matt. 11: 28.

Jesus says, Come, for all things are now ready.
Luke 14: 17.

If not hear these calls, not hear one from dead.
Luke 16: 30, 31.

7. *I cannot give up my evil ways.*

You must or perish. Gal. 6: 7, 8.

You can with Christ's help. Phil. 4: 13.

Trust in Christ, for in him is all power. Matt.
28: 18.

Trust *risen* Christ for power. 1 Cor. 15: 3, 4.

8. *Seeking but cannot find.*

If seek with whole heart shall find. Jer. 29: 13.

Blessing found in obedience. Acts 2: 28.

NOTE.—In most cases of failure, persons looking
for something not promised, or else seeking in
man's way and not God's.

9. *I have no feeling.*

To make them feel that they are sinners, use
texts under "Indifferent."

Feeling needed is desire of salvation. Isa. 55: 1;
Rev. 22: 17.

Not feeling, but faith needed. Acts 16: 31.

God no place in the Bible requires feeling, but
faith, repentance and obedience.

The feeling that the Holy Spirit has come is only
experienced after obedience. Acts 5: 32; 2: 38.

10. *I am afraid of companions.*

Trust in God, not in men. Prov. 29: 25.

Result of holding to evil companions. Prov. 13:20.

Blessed in giving up evil companions. Psalms 1: 1.
Better companions gained in Christ. 1 John 1: 3.
11. I will be persecuted.

Persecution is the path to glory. 2 Tim. 2: 12;
3: 12.

Jesus gives joy even in persecution. Matt. 5:
10-12.

Suffering now less than glory then. Rom. 8: 18.
Look for victory in persecution. Heb. 12: 3, 4.
12. Too much to give up.

Lose all rather than soul. Mark 8: 36.

What lose is less than gain. Phil. 3: 7, 8.

Not asked to give up any good thing. Rom. 8: 32.

Things must give up worthless. Luke 12: 16-21;
1 John 2: 17.

13. Christian life too hard.

The way of the transgressor hard. Prov. 13: 15.

The way of the righteous blessed. Matt. 11: 28-
30.

Christian blessed even in persecution. Matt. 5:
10-12.

God's commands are not grievous. 1 John 5: 3.
14. It will hurt my business.

What profit if gain all and lose soul? Mark 8: 38.

Seek kingdom first, and all necessary things
added. Matt. 6: 32, 33.

15. It is too late.

God's time is NOW. 2 Cor. 6: 2.

May come, even at last hour. Luke 23: 39-43.

God delaying judgment that you may come. 2
Pet. 3: 9.

Even in' latter days, turn, and God be merciful.
Deut. 4: 30, 31.

If willing, not too late. Rev. 22: 17.

16. *Self-righteous.* "I am not such a great sinner." "I do the best I can." "I have never done anything so very bad."

If trust in own works, are under the law and therefore under curse for not keeping it. Gal. 3: 10.

If offended in one point of law, guilty of all.
Jas. 2: 10.

By deeds of law no man be justified. Gal. 2: 16;
Rom. 3: 19, 20.

Broken the greatest commandment. Matt. 22: 37, 38.

Impossible to please God without faith. Heb. 11: 6.

The greatest sin is to reject Jesus. Johr 16: 9.

Eternal life depends solely on accepting Jesus.
John 3: 16.

Greatest punishment for those who reject Jesus.
Heb. 10: 28, 29.

17. *God is too good to damn any one.*

We know nothing of God's goodness but what the Bible reveals.

Purpose of God's goodness is to lead men to repentance. To trample on goodness is to treasure up wrath. Rom. 2: 2, 4, 5.

God will reject those who reject his Son. John 8: 21, 24; 3: 36.

Men damn themselves in spite of God. John 5: 40; 2 Pet. 3: 9-11; Ezek. 33: 11.

Life freely offered but *ye* will not come. John 5: 40.

God spared not angels who persisted in sin, and will not you. 2 Pet. 2: 4-6, 9.

Except ye repent, ye shall perish. Luke 13: 3.

18. *I am trying to be a Christian.*

This is not what Jesus requires.

We are to receive Jesus as Saviour. John 1: 12.

Not to *try* but to *trust*. Acts 16: 31.

We are justified by his grace. Rom. 3: 23-25.

19. *"I feel I am going to heaven."* *"I feel I am saved."*

If not believe on Son shall not see life. John 3: 36.

It is not faith that rests upon feelings, but faith that rests upon the Word of God that saves.

The Pharisee felt he was all right, but was all wrong. Luke 18: 9-14.

Saul felt he was right when he persecuted the church. Acts 26: 9, 10.

There is a way which seemeth right to a man, the end of which is death. Prov. 14: 12.

20. *Sinner, yes, but will be saved.*

The unrighteous shall not inherit the kingdom. 1 Cor. 6: 9, 10.

If living in sin not overcome world, and if so not born of God. 1 John 5: 4, 5.

21. *I lack assurance.*

We may know we have eternal life. 1 John 5: 13.

If we have received Jesus, sons of God. John 1: 12.

If keep commandments, right to tree of life.
Rev. 22:14.

If fulfilled requirements, saved. Mark 16: 15, 16;
Acts 2: 38.

If we believe not witnesses of Word, make God
a liar. 1 John 5: 10.

Sin confessed and repented of gives assurance.
John 8: 12; 1 John 1: 9.

22. Backsliders.

What iniquity have you found in the Lord. Jer.
2: 5.

It is an evil thing and a bitter to forsake God.
Jer. 2: 19.

Sin brings a man down to level of brutes. Luke
15:13-17.

If acknowledge sin, repent, Lord will receive.
Jer. 3: 12, 13, 22.

God loves and will receive again. 1 John 1: 9.

Prodigal returned. Note steps in. Luke 15: 11-
24.

*23. I will wait. Not to-night. Some other
time.*

Seek Lord when may be found (now). Isa. 55:6.

After often reprov'd, suddenly destroyed. (Risk).
Prov. 29: 1.

Those ready, went in, those not, shut out. Matt.
25: 10-12.

To-night thy soul may be required. Luke 12:
19, 20.

24. Must fix my business first.

Seek first the kingdom. Matt. 6: 33.

25. *I am waiting God's time.*

Will you accept Christ in God's time?

"Now" is the time. 2 Cor. 6: 2.

To-day, harden not hearts. Heb. 3: 15.

26. *I am too young.*

In days of youth time to seek God. Eccl. 12: 1.

If can hear, believe, repent, obey Gospel, not too young.

27. *Hypocrites in the church.*

Each one give an account of himself. Rom. 14: 12.

Inexcusable, when do not obey gospel. Rom. 2: 1.

What is that to thee? Follow thou me. John 21: 21, 22.

NOTE.—Counterfeit shows value of true. Will you live in church with hypocrites a few years, or with them in hell for eternity?

28. *Christians mistreated me.*

But what iniquity found in Lord? Jer. 2: 5.

NOTE.—It is not right to mistreat God, because some man mistreated you.

Necessity of forgiving. Matt. 6: 14, 15; 18: 23-35; Eph. 4: 30-32.

29. *Dont like God's way.*

NOTE.—If men are really in earnest about being saved, the manner will not stand in the way.

Use texts for "Indifferent."

Sin of replying against God. Rom. 9: 20.

May not know just why God's way is this. Rom. 11: 33.

30. *God is unjust to create and then damn.*

God hath no pleasure in death of wicked. Ezek. 33: 11.

God not willing any should perish. 2 Pet. 3: 9.

God wills all men to be saved. 1 Tim. 2: 3, 4.

The whole cause of man's damnation—his refusal to come to Christ and be saved. John 5: 40; Matt. 23: 37; John 3: 36; John 3: 16.

31. *The Bible is full of contradictions.*

NOTE.—Hand the Bible to the objector and ask him to find one. He will usually be put to shame. Seeming contradictions are not necessarily contradictions, and our failure to know is the cause of seeming contradictions.

Foolishness to unsaved is power of God. 1 Cor. 1: 18.

Gospel hid to them lost. 2 Cor. 4: 3, 4.

Pleasure in unrighteousness makes us believe lie. 2 Thess. 2: 10-12.

If really wish to know the doctrine, do his will. John 7: 17.

When we come as children, we know truth. Matt. 11: 25.

32. *The Bible is foolishness to me.*

Because you are unsaved. 1 Cor. 1: 18.

Because blinded by god of this world. 2 Cor. 4: 3, 4.

Because it is spiritually discerned. 1 Cor. 2: 14.

Because ye seek not the honor which comes from God. John 5: 44.

33. *I don't think there is a God.*

Sin is the source of this unbelief. Psa. 14: 1-3.

The works of God's hands testify of him. Psa. 19: 1, 2.

Unbeliever without excuse. Rom. 1: 19-21.

34. *I don't know about future existence.*

Death must come before life. 1 Cor. 15: 35, 36.

Jesus says the dead shall rise. John 5: 28, 29.

35. *I am an honest doubter.*

If any man will do his will, he shall know doctrine whether it be of God. John 7: 17.

NOTE.—If honest, and believes there is a God, then is willing to do his will. If not believe there is a God, will want to do right. In either case will be willing to follow the right as rapidly as they find it. Lead them to pray to God to show them the right, and to promise to do God's will as soon as they know it. If not willing to do so, shows they are not *honest doubters*, but sinners in love with sin.

36. *I don't believe in future punishment.*

Who have part in lake of fire. Rev. 21: 8.

Those who in lake of fire are *alive*. Rev. 19: 20.

The lake of fire did not destroy life. Rev. 20: 10.

Those not in Lamb's book of life in lake. Rev. 13: 7, 8.

Destruction of soul and body different. Matt. 10: 28.

After body killed, soul may be punished in hell. Luke 12: 5.

Wicked dead think, remember, feel, talk. Luke 16: 23-26.

Inhabitants are reserved alive. 2 Pet. 2: 4; Jude 6.

Better never been born than go to hell. Mark 14: 21.

Sorer punishment than death. Heb. 10: 28, 29.

WHAT MUST I DO TO BE SAVED?

The proper answer to this question will depend upon who asks it. If a sinner, certain things will be required which will not be required of a saint. The answers below are those given by Christ and his apostles, first to sinners, then to saints.

Christ's Commission.—Go ye into all the world and preach the gospel to every creature. He that *believeth* and *is baptized* shall be saved. Mark 16: 15, 16.

Thus it behooved Christ to suffer and to rise again from the dead the third day, and that *repentance* and remission of sins should be preached among all nations, beginning at Jerusalem. And ye are witnesses of these things. Luke 24: 46-48. Under this commission the apostles demanded the following things of the sinner, viz.:

Paul to Philippian Jailer.—The jailer, frightened because of earthquakes, etc., fell down at the feet of Paul and Silas and cried, "Sirs, what shall I do to be saved?" "And they said, *Believe on the Lord Jesus Christ*, and thou shalt be saved, and thy house. And they *spake unto him the word of the Lord*, and *to all that were in his house*. And he took them the *same hour of the night*, and washed their stripes; and was *baptized*, he and his, straightway. And when he had brought them into his

house, he set meat before them, and rejoiced, *believing in God with all his house.*" Acts 16:31-34.

Peter and the Pentecostians.—Peter preached, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when *they heard this, they were pricked in their heart*, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, *Repent, and be baptized every one of you in the name of Jesus Christ* for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then *they that gladly received his word* were baptized." Acts 2:36-38, 41.

Philip and the Samaritans.—"Philip went down to the city of Samaria, and *proclaimed unto them Christ*. And the multitude gave heed with one accord unto the things that were spoken by Philip when *they heard*, and saw the signs they did. . . . But when they *believed* Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they *were baptized*, both men and women." Acts 8:4-6, 12.

Philip and the Eunuch.—The eunuch asked Philip for an explanation of Isa. 53:7, 8. "Then Philip opened his mouth, and began at the same scripture, and *preached unto him Jesus*. And as they went on their way, they came unto a certain water: and the eunuch said, *See, here is water; what doth hinder me to be baptized?* And Philip said, *If thou believest with all thine heart, thou mayest.* And he

answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." Acts 8: 35-39.

Peter and Cornelius.—The angel told Cornelius to send for Peter, "Who shall tell thee words whereby thou and all thy house shall be saved." Acts 11: 14. Peter came and spoke to them of Jesus. "While Peter yet *spake these words*, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that *on the Gentiles also was poured out the gift of the Holy Ghost*. For they heard *them speak with tongues*, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to *be baptized in the name of the Lord*." Acts 10: 44-48.

Ananias and Saul of Tarsus.—Saul, on his way to Damascus to destroy the Christians, sees Jesus, and Saul said, "What shall I do, Lord? And the Lord said unto him, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do." Acts 22: 10. "And he *was three days without sight, and neither did eat nor drink*." Acts 9: 9. Then Ananias came, put

his hands on his eyes, opened them, told him of God's purpose to make him his witness to the Gentiles, and said, "*And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.*" Acts 22: 16.

What MEN did in these cases may be summarized as follows: The evangelist, or apostles preached the gospel of Jesus Christ; those to whom it was preached, heard, gave heed, believed, gladly received their word; they repented of their sins and turned to serve the living God; and without delay, in the same hour of the night in one case, were baptized in the name of Jesus, calling on the name of the Lord, and then went on their way rejoicing. In doing these things they were saved, received the remission of their sins and the gift of the Holy Ghost.

GO THOU AND DO LIKEWISE.

Bible Readings.

GENERAL.

FAITH.

Faith necessary to please God. Heb. 11: 6.

Faith comes by hearing. Rom. 10: 17.

Divinely revealed confession of faith. Matt. 16: 16, 17.

Confession of faith and salvation. Rom. 10: 8-10.

What written to give faith. John 20: 30, 31.

What to believe to have salvation. Rom. 1: 16, 17.

Faith makes wise unto salvation. 2 Tim. 3: 14-16.

Born of God, through faith in Christ. 1 John 5: 1.

Facts of Gospel to believe. 1 Cor. 15: 1-5

Can faith alone justify. Jas. 2: 24.

Faith perfected by works. Jas. 2: 21, 22.

He that believeth on the Son:

Hath everlasting life. John 3: 36.

Shall never thirst. John 6: 35.

Is not condemned. John 3: 18.

Shall not be confounded. 1 Pet. 2: 6.

Though he were dead, yet shall he live. John 11: 25.

Shall never die. John 11: 26.

Shall not abide in darkness. John 12: 46.

Shall not perish. John 3: 15.

Shall receive remission of sins. Acts 10: 43.

Shall not be ashamed. Rom. 9: 33.

He that believeth not:

Is condemned already. John 3: 18.

God hath made him a liar. 1 John 5: 10.

Shall be condemned. Mark 16: 16.

Shall not see life. John 3: 36.

REPENTANCE.

Repentance and remission of sins to be preached.
Luke 24: 4

Godly sorrow worketh repentance. 2 Cor. 7: 9,
10.

Sinner called to repentance. Luke 5: 31, 32.

All men called to repentance. Acts 17: 29, 30.

All need repentance, all sinners. Rom. 3: 10-12.

God wishes all to come to repentance. 2 Pet. 3: 9.

Repent or perish. Luke 13: 1-5.

Believers to repent. Acts 2: 36-38.

Penitent believers to be baptized. Acts 2: 38.

Joy in heaven when sinner repents. Luke 15: 7.

BAPTISM.

1. Authority for.

Jesus was baptized. Matt. 3: 13-16.

John's baptism from God. Matt. 21: 25.

Father, Son and Holy Spirit approve it. Matt.
3: 13-16.

Jesus commands baptism in commission. Matt.
28: 19.

Jesus commands baptism in commission. Mark
16: 16.

Peter commands it in obeying commission. Acts
2: 38.

Philip baptized Samaritans. Acts 8:12.

Philip baptized eunuch. Acts 8:36-38.

Ananias baptized Saul. Acts 9:18.

Peter baptized Cornelius, Gentile. Acts 10:47.

Paul baptized Lydia. Acts 16:15.

Paul baptized Philippian jailer. Acts 16:33.

Paul baptized Corinthians. Acts 18:8.

Paul re-baptized those baptized with John's baptism. Acts 19:1-5.

2. Element.

Jesus baptized in Holy Spirit. Matt. 3:11; Acts 2:33; 11:15, 16.

John the Baptist baptized in the Jordan. Matt. 3:6.

Philip baptized in water. Acts 8:36-38.

Peter baptized in water. Acts 10:47, 48.

3. Administrator.

John the Baptist. Mark 1:4.

Jesus' disciples. John 4:1, 2.

Philip, the deacon. Acts 8:38.

Paul, the apostle. 1 Cor. 1:16.

Paul's associates. 1 Cor. 1:15, 16.

Ananias, of Damascus. Acts 9:18.

4. Who to be baptized

Those taught. Matt. 28:19.

Those who believe the gospel. Mark 16:15, 16.

Those who repent. Acts 2:38.

Those who gladly receive the word. Acts 2:41.

Men and women. Acts 8:12.

Those who believed with all the heart. Acts 8:

Those who believed Jesus, the Christ. Acts 8: 37.

Those on whom the Spirit had been miraculously poured out and who spake with tongues. Acts 10: 47.

Jews. Acts 2: 5, 41.

Gentiles, jailer, Corinthians, etc. Acts 10: 47; 16: 33; 18: 8.

Moral man, Cornelius. Acts 10: 47.

Wicked man, jailer. Acts 16: 33.

NOTE.—In “household baptisms” nothing to indicate that there were any who differed in any respect from head of house; for instance, in the account of jailer’s household (Acts 16), we find that they all heard the word of the Lord (v. 32); that they all believed the word (v. 34), and that they were all baptized (v. 33).

5. Manner of baptizing.

Jesus *went to the water*. Matt. 3: 13.

Both Philip and the eunuch *went down into the water*. Acts 8: 38.

When Paul baptized people, he *buried* them. Rom. 6: 4.

When Paul baptized people he *planted* them. Rom. 6: 5.

When Paul baptized people he *washed their bodies*. Heb. 10: 22.

When Paul baptized people he *raised them up*. Rom. 6: 4.

Both Philip and the eunuch *came up out of the water*. Acts 8: 39.

Jesus "went up straightway out of the water."
Matt. 3: 16.

6. Effects of baptism.

Saved. Mark 16: 16.

Received remission of sins. Acts 2: 38.

Received gift of Holy Ghost. Acts 2: 38.

Washed away sins. Acts 22: 16.

Baptized into Christ. Rom. 6: 3.

Put on Christ. Gal. 3: 27.

Fulfilled righteousness. Matt. 3: 15.

Into.

Noah entered into the ark. Gen. 7: 13.

Joseph was cast into the pit. Gen. 37: 24.

The "Hebrew children" were cast into the fiery furnace. Dan. 3: 23.

Daniel was cast into the den of lions. Dan. 6: 16.

Wicked cast into hell. Mark 9: 47.

Righteous go into heaven. Acts 1: 11.

Philip and the eunuch went down into the water.
Acts 8: 38.

Out of.

Adam driven out of the garden. Gen. 3: 24.

Noah went out of the ark. Gen. 8: 19.

Lot went out of Sodom. Gen. 19: 14.

Joseph was taken out of the dungeon. Gen. 41:
14.

Daniel was taken up out of the den of lions.
Dan. 6: 23.

Philip and the eunuch came up out of the water.
Acts, 8: 39.

Justification.*It brings*

Peace for the past. Rom. 5: 1.

Grace for the present. Rom. 5: 2.

Glory for the future. Rom. 5: 3.

It is attained

By faith. Rom. 5: 1.

By works, and not by faith only. Jas. 2: 24.

By the blood of Christ. Rom. 5: 8, 9.

By the resurrection of Christ. Rom. 4: 25.

By the Lord. Rom. 8: 33.

Henceforth

Walk not as other Gentiles. Eph. 4: 17.

Not serve sin. Rom. 6: 6.

Not to live to selves, but to Him. 2 Cor. 5: 15.

Not to be children, but men. Eph. 4: 14.

Called not servants, but friends. John 15: 15.

Crown of Righteousness laid up for me. 2 Tim. 4: 8.

God Works

For us. John 17: 4.

In us. Heb. 13: 21 and Phil. 2: 13.

By us. 2 Cor. 3: 20.

With us. Mark 16: 20.

Four Faithful Sayings.

Christ came to save sinners. 1 Tim. 1: 15.

Godliness is profitable. 1 Tim. 4: 8, 9.

If we suffer we shall reign. 2 Tim. 2: 11-13.

According to His mercy we are saved. Titus 3: 5-8.

Paul's Experience.

A. D. 59. Least of apostles. 1 Cor. 15: 9.

A. D. 64. Less than least of saints. Eph. 3: 8.

A. D. 65. Chief of sinners. 1 Tim. 1: 15.

Church Services.

1 Cor. 14: 40. Let all things be done decently and in order.

1 Cor. 14: 26. Let all things be done unto edifying.

1 Cor. 10: 31. Whatsoever ye do, do all to the glory of God.

The Spirit in Galatians V.

Walk in the Spirit (v. 16).

Led by the Spirit (v. 18).

Live in the Spirit (v. 25).

God's Riches.

Riches of his goodness. Rom. 2: 4.

Riches of his grace. Eph. 2: 7.

Riches of his glory. Rom. 9: 23.

Saved.

By grace. Eph. 2: 5.

By Jesus Christ. Matt. 1: 21; Luke 19: 10.

By the Gospel. Rom. 1: 16; 1 Cor. 15: 1-5.

By faith. Acts 16: 31.

By repentance. Luke 13: 1-5; 2 Pet. 3: 9.

By confessing Christ. Matt. 10: 32; Rom. 10: 9.

By calling on his name. Acts 22: 16; Rom. 10: 13.

By baptism. Mark 16: 15, 16; 1 Pet. 3: 20, 21.

By works. Phil. 2: 12; Jas. 2: 24.

Threefold Gospel.

Facts.

Death. 1 Cor. 15:15.

Burial. 1 Cor. 15:15.

Resurrection. 1

Cor. 15: 15.

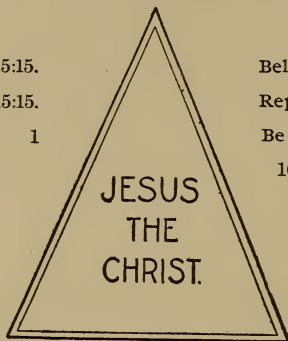
Commands.

Believe. Mk. 16:16.

Repent. Acts 2:38.

Be baptized. Mark

16: 16.

*Promises.*

Remission of Sins. Acts 2: 38.

Gift of Holy Ghost. Acts 2: 38.

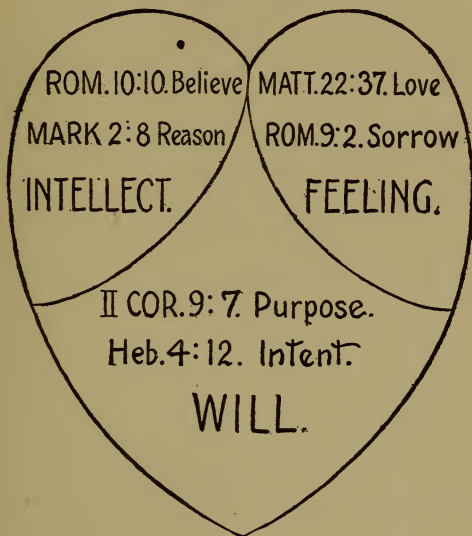
Gift of eternal life. Rom. 6: 23.

Facts are to be believed.

Commands to be obeyed.

Promises to be enjoyed.

All Thine Heart.



The whole heart not only Loves and Hates, thus including the Feelings, but it Believes and Reasons, thus including the Intellect; and Purposes and has Intentions, thus including the Will. To change the whole heart, therefore, is to change the Intellect, Feelings and Will.

All the Heart.

Serve God with. Josh. 22: 5.

Love God with. Matt. 22: 37.

Turn to God with. Deut. 30: 2.

Walk before God with. 1 Kings 2: 4.
Follow God with. 1 Kings 14: 8.
Seek God with. 2 Chr. 15: 12.
Praise God with. Psalms 86: 12.
Trust God with. Proverbs 3: 5.
Believe God with. Acts 8: 37.
Obey God with. Deuteronomy 26: 16.
Rejoice with. Zechariah 3: 14.

Preach the Word.

1. It is life. Philippians 2: 16.
2. It is light. Psalms 119: 105.
3. It is power. Romans 1: 16.
4. It is pure. Psalms 119: 140.
5. It is unchanging. Psalms 119: 86.
6. It searches. Hebrews 4: 12.
7. It judges. John 12: 48.

The Bible.

It tells the sinner of a Saviour. Matthew 1: 21.
It promises the slave freedom. John 8: 32.
It proclaims to the rebel pardon. Isaiah 55: 6, 7.
It guides the lost to heaven. John 14: 6.
It tells the dead of life. Ephesians 2: 1-8.
It points the exile to a home. 2 Samuel 14: 14.
It offers the weary rest. Matthew 11: 28-30.

Word of God.

It is quick (alive) and powerful. Hebrews 4: 12.
It is the power of God unto salvation. Romans 1: 16.
We are born again of Word. 1 Peter 1: 23.
We grow thereby. 1 Peter 2: 2.

We are cleansed by it. John 15: 3.
We are sanctified by it. John 17: 7.
We are thoroughly furnished. 2 Tim. 3: 16, 17.
We are defended, sword of Spirit. Eph. 6: 17.
We are judged by it. John 12: 48.

Better Things of the New Covenant.

Heb. 7: 9. Better hope.
Heb. 7: 22. Better testament.
Heb. 8: 6. Better covenant.
Heb. 8: 6. Better promises.
Heb. 9: 23. Better sacrifices.
Heb. 10: 34. Better substance.
Heb. 11: 35. Better resurrection.
Heb. 11: 16. Better country.
Heb. 12: 24. Better things.

Power and Duty of Choice.

Gen. 3: 6. Adam and Eve, before the fall, like God.
Gen. 4: 7. Cain, after fall, still able to choose.
Deut. 30: 19. Moses calls on Israel to choose good.
Josh. 24: 15. Joshua calls on Israel to choose God or idols.
Psa. 119: 30. David chooses way of truth.
Prov. 1: 28, 30. They choose the way of evil.
Luke 10: 42. Mary chooses good part.
1 Pet. 3: 9. God not willing that any should perish.
Rev. 22: 17. Whosoever will, may come.

Fulfilling the Scriptures.

- Matt. 2: 5. Direct prophecy.
Matt. 2: 15. Fulfilling conditions.
Matt. 2: 23. Fulfilling character.

Crucifixion in Galatians.

- I am crucified with Christ. 2: 20.
Christ crucified for me. 3: 1.
The flesh crucified in me. 5: 24.
The world crucified unto me. 6: 14.
I am crucified unto the world. 6: 14.

What Constrains Us.

- The fear of punishment. Heb. 10: 28, 29.
The hope of reward. Rev. 2: 10.
The love of Christ. 2 Cor. 5: 14.

For Us—Romans 8.

- Spirit for us. V. 26.
God for us. V. 31.
Christ for us. V. 34.

The Gospel.

- Doctrine, for the head.
Experience for the heart.
Work for the hands.

Four Typical Miracles.

- Matt. 8: 2. Leprosy, typifying guilt.
Matt. 8: 6. Palsy, typifying impotence.
Matt. 8: 14. Fever, typifying passion.
Matt. 8: 16. Demoniacy, typifying slavery of sin.

Three Kinds of Servants.

1. Slaves who serve through fear.
2. Hirelings who serve for wages.
3. Sons who serve from love.

Jesus, Shepherd.

John 1: 14. Good shepherd, because lay down life.

Heb. 13: 20. Great shepherd, because rose from dead.

1 Pet. 5: 4. Chief shepherd, because coming again.

Church Trouble Settled.

Acts 6: 1-7.

Complaint. V. 1.

Conference. V. 2.

Confidence. V. 3.

Co-work. V. 4.

Compliance. Vs. 5, 6.

Conquest. V. 7.

Unity.

Jesus' prayer for union. John 17: 20, 21.

The conversion of world depend upon. John 17: 21.

Sin of Division. 1 Cor. 1: 10-13.

Unity of Spirit. *One.* Eph. 4: 1-6.

The body is one. 1 Cor. 12: 12-20.

Divisions, classed with worst sins. Gal. 5: 19-24.

If hate brother no Christian. 1 John 4: 20, 21.

Three Essentials.

Heb. 9: 22. Without shedding of blood, no remission.

Heb. 11: 6. Without faith, impossible to please God.

Heb. 12: 14. Without holiness, no seeing God.

Precious Blood.

It brings us nigh. Eph. 2: 13.

It redeems us. 1 Pet. 1: 19.

It blots out our sins. Rev. 1: 5.

It cleanses from all sin. 1 John 1: 7.

It justifies. Rom. 5: 9.

It brings peace. Col. 1: 20.

It brings victory. Rev. 12: 11.

Come.

God says come. Gen. 7: 1.

Jesus says come. Matt. 11: 28.

The Spirit says come. Rev. 21: 17.

Good Works in Titus.

To every good work reprobate. 1: 16.

A pattern of good works. 2: 7.

Zealous of good works. 2: 14.

Ready to every good work. 3: 1, 5.

Careful to maintain good works. 3: 8.

Learn to maintain good works. 3: 14.

Grace and Glory.

Grace hath appeared. Titus 2: 11.

Glory shall appear. Titus 2: 13.

Jesus Says

Come unto me—for rest of soul. Matt. 11: 28.

Follow me—for growth in grace. John 21: 19.

Abide in me—for power to save. John 14: 4.

Seven Walks in Ephesians.

2: 2. In trespass and sins, in times past.

2: 10. In good works.

4: 1. Worthy of vocation wherewith called

4: 17. Not as other Gentiles

5: 2. In love.

5: 8. As children of light.

5: 16. Circumspectly.

True Basis of Christian Union.

Eph. 4: 3-6.

Unity of headship—one Lord.

Unity of belief—one faith.

Unity of obedience—one baptism.

Unity of hope—one hope of our calling.

Unity of organization—one body.

Unity of spirit—in the bond of peace.

Seven Reasons for Coming to the Lord's Supper.

1. An act of obedience. Matt. 26: 26.

2. An act of remembrance. Luke 22: 19.

3. An act of testimony to His death. 1 Cor. 11: 26; 5: 7.

4. An act of confession, that salvation is through His blood. Matt. 26: 28.

5. An act of fellowship. 1 Cor. 10: 16, 17.

6. An act of praise and thanksgiving. Luke 22: 19; 1 Cor. 10: 26; 11: 22.

7. An act proclaiming second coming of Christ.
1 Cor. 11: 26.

Philippians.

In the Lord.

1. Trust in the Lord. 2: 19, 24.
2. Rejoice in the Lord. 3: 1; 4: 4, 10.
3. Stand fast in the Lord. 4: 1.

The Gospel.

- Fellowship in the gospel. 1: 5.
Furtherance of the gospel. 1: 12
Defense of the gospel. 1: 17.
Faith in the gospel. 1: 27.
Service in the gospel. 2: 22.
Laboring in the gospel. 4: 3.
4. 6. Be careful for nothing.
Be prayerful for everything.
Be thankful for anything.

Three Shalls.

- 4: 7. Peace of God shall keep.
4: 9. God of peace shall be with.
4: 19. My God shall supply.

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